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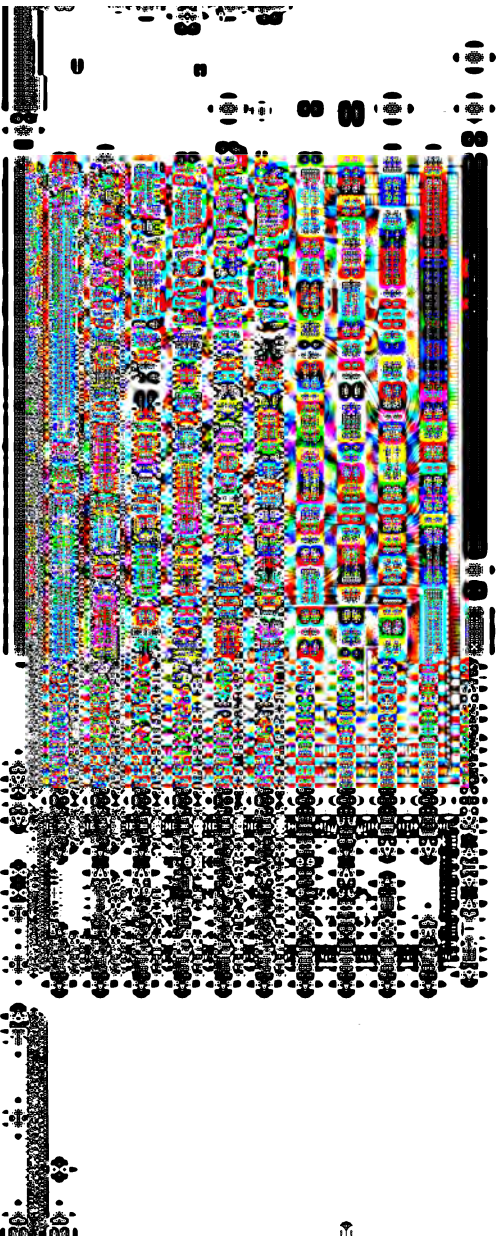
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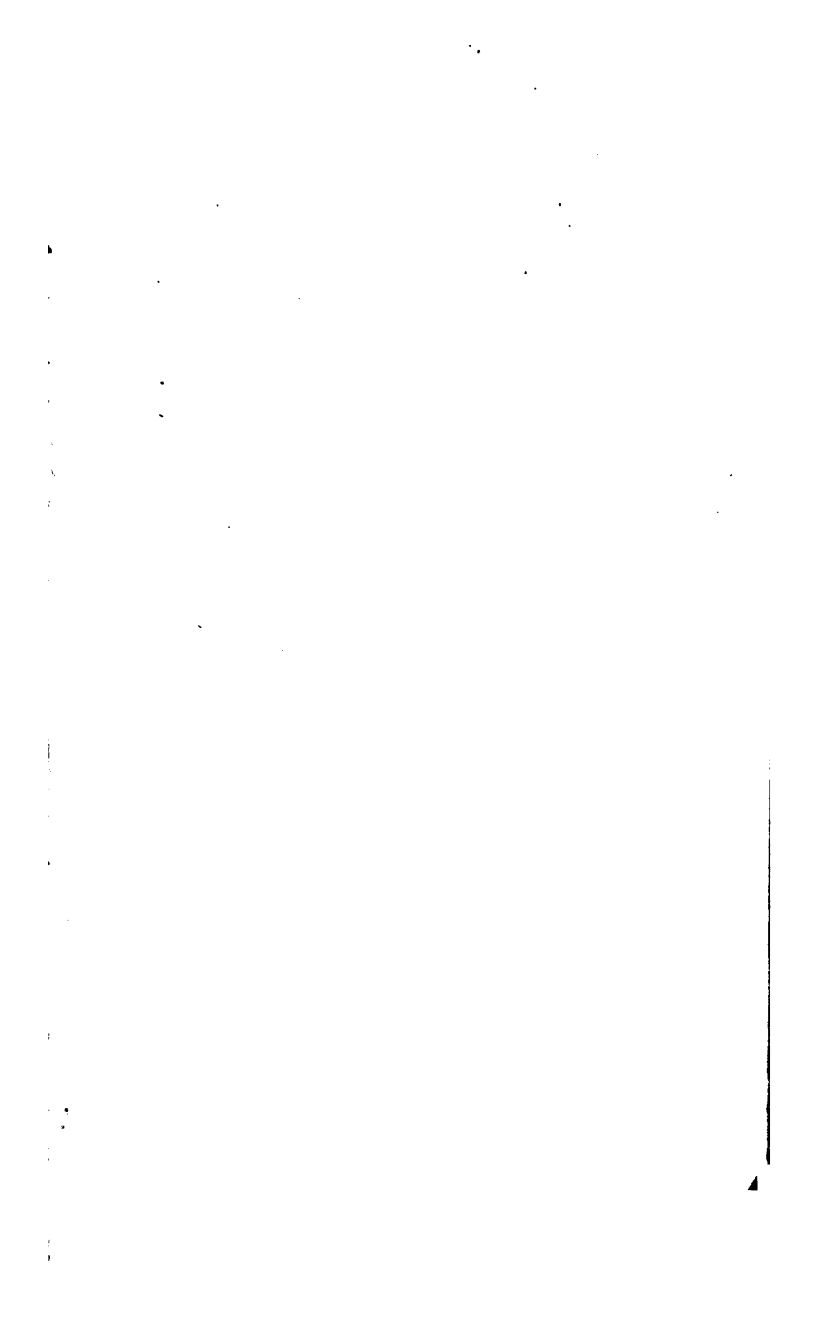
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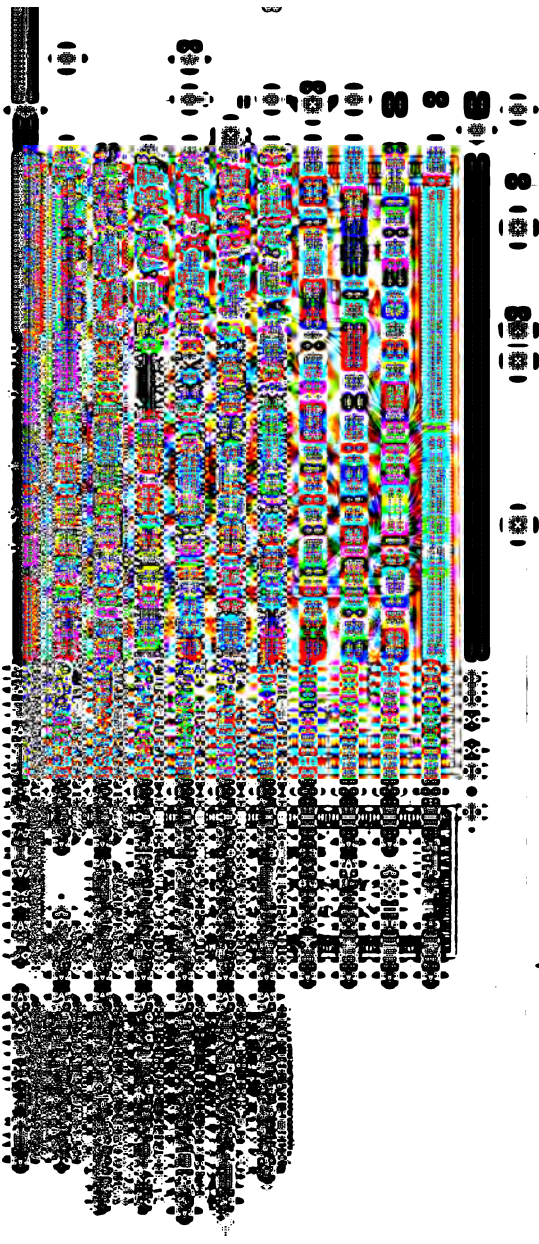
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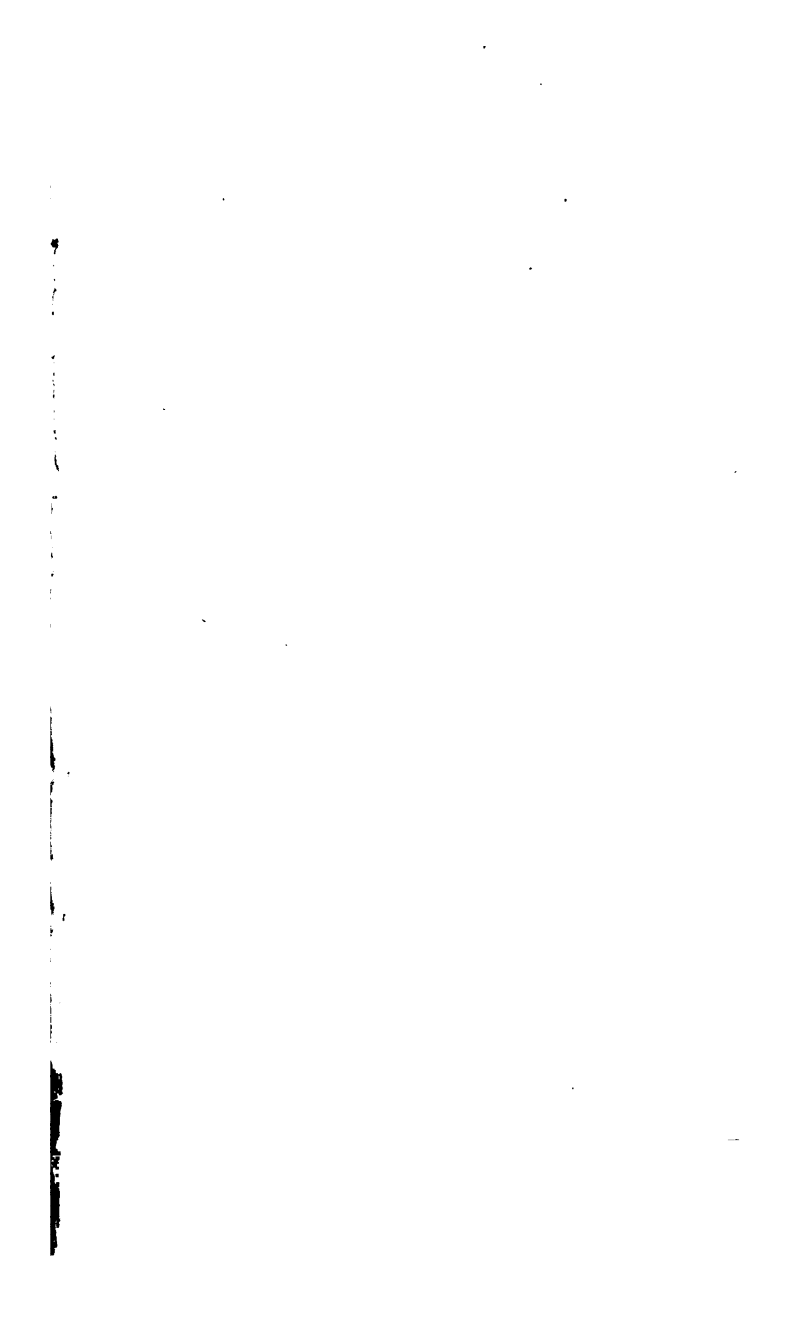
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**The Conversion of the World :**

OR THE

**CLAIMS OF SIX HUNDRED MILLIONS**

**AND THE**

**ABILITY AND DUTY OF THE CHURCHES**

**RESPECTING THEM.**

"We know that the *whole world* lieth in wickedness—and that Jesus Christ is the propitiation for the sins of the *whole world*."

**APOSTLE JOHN.**

"Neither is there salvation in any other ; for there is none other name," &c.

**APOSTLE PETER.**

"Go ye therefore and teach all nations."

**JESUS CHRIST.**

"For how shall they believe in Him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent."

**APOSTLE PAUL.**

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**Second Edition.**  
=

**ANDOVER :**

**PRINTED FOR THE AMERICAN BOARD OF COMMISSIONERS**

**ERS FOR FOREIGN MISSIONS,**

**By Flagg & Gould.**

**1818.**

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2060  
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1818

1818  
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2060  
BV



Gift  
Tappan Press, U.S.  
1-23-1932

## ADVERTISEMENT.

THIS is the joint production of the Rev. Messrs. GORDON HALL and SAMUEL NEWELL, *American Missionaries* at Bombay. Their intention was that it should be published "without a name." It is considered, however, as coming within the general discretion allowed by them, and as due to the great cause which they so earnestly and so ably plead, to let them be known as the authors of the work; since, with this knowledge, many of the statements, and sentiments, and views exhibited in it are likely to be more justly appreciated, and the whole to be received with a livelier interest, and to produce a greater and more extended effect.

Since the work came from the hands of the authors considerable time has elapsed, during which the number of Missionaries sent to the Heathen has been continually increasing, and Missionary operations in general rapidly advancing. In regard to these particulars, in revising the copy for publication, some alterations have been made, that the estimates might agree more nearly to the present state of facts. In other instances in which, had the work been written *here* and at the *present* time, the statements and representations might have been a little different, it has been thought best on the whole to make no alteration; as a greater degree of exactness would not materially affect the argument or the design, and it seemed desirable that the beloved and respected authors should speak, according to the information possessed by them at Bombay, with their own views, and in their own manner.

They address themselves directly to the *American Churches and Christians*, without distinction of denomination; and to all the *Churches and Christians* in our land, not by any means to the exclusion of others, the solemn, pathetic, and forcible appeal is most fervently recommended.

*It is particularly desired that every person, especially every officer and member of Foreign Mission Societies and Associations, and every*

*minister and influential individual, into whose hands this little book falls, would not only read it with deep reflection, but do what he can to engage others to read it, and to extend its diffusion. Such as are able and disposed may render an essential service to the best of causes, by procuring some numbers of copies for distribution as they shall judge proper.*

The subject is as momentous as the salvation of uncounted millions; the DUTY—as solemn as the final judgment. May the God of all grace crown this labour of love with his most efficacious benediction.

# THE CONVERSION OF THE WORLD.

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## PART I.

*It is the duty of the churches to send forth preachers of the gospel in such numbers as to furnish the means of instruction and salvation to the whole world.*

**H**ow comprehensive and how rational is that petition in the Lord's prayer, 'Thy kingdom come, thy will be done, on earth as it is in heaven.' What more could the most exalted piety ask? what more could the most enlarged benevolence desire? It includes the glory of God and the best good of all men. For when God shall reign on earth as he does in heaven, then will he appear in his glory, and then will there be peace on earth and good will among men. But at present how deplorable is the condition of mankind, and how is the God of heaven dishonored in this revolted world! Idolatry and superstition prevail over the greatest part of the human race. The fairest portions of the globe are covered with Egyptian darkness, filled with wretchedness and polluted with crimes!

The gospel of Christ is the remedy, which the wisdom and mercy of God have provided for the disorders of our fallen world. It is a sovereign remedy. Wherever it has yet prevailed, it has visibly meliorated the condition of men. It has rescued whole nations from

the gross ignorance, and the cruel rites of idolatry; and it has purified great multitudes of successive generations, from the pollutions of sin, and prepared them for the holy society of heaven. How desirable it is that the benign influence of this religion should be extended over all the nations of the earth! How desirable that the renovating and saving power of the gospel should be experienced as extensively as the ravages of sin have been spread in our world!

To this end the Son of God was born; for this end he lived, and died, and revived, and rose from the dead. Having commanded his apostles to go and teach all nations, he ascended to heaven there to reign till all the earth should be subjected to his authority. But though such is the benevolent design of the gospel; though in condescending to be born, the Saviour designed to destroy the works of the devil and to recover all the nations of the earth from idolatry, sin, and wretchedness; it is a melancholy fact, that nearly eighteen hundred years have passed away since his gospel was first promulgated by himself and his apostles, and yet a small proportion only of the human race have received the heavenly message. How shall we account for this fact? If Christianity is from heaven, why is it not the religion of the world? If it is the only remedy for the miseries under which the human race have groaned for six thousand years—if Jesus Christ is the only name under heaven given among men by which they can be saved—why do not all men every where invoke that sacred name?

The answer to these inquiries will readily occur to every reflecting mind. “How shall they call on him, in whom they have not *believed*?—and how shall they believe in him of whom they have not *heard*?—and how shall they hear without a *preacher*?—and how shall they preach except they be *sent*?” Has the gospel been preached to all nations? We know it has not. We have then a satisfactory reason why all na-

tions have not believed and obeyed the gospel. We might as reasonably expect the harvest without sowing the seed, as look for the conversion of the world without first preaching the gospel to all nations.

In the Scripture as now cited, we are plainly taught that the gospel is to be propagated in the world, not by miraculous power, but in the ordinary way of instruction;—that the particular method of instruction which God has ordained for the conversion of the world is preaching,—*and that it is the duty of Christians to send forth preachers of the gospel in such numbers as to furnish the means of instruction and salvation to the whole world.*

That the gospel is to be propagated by instruction will be readily admitted by all. But there may be some diversity of opinion as to the kind of instruction to be pursued; whether it should be the education of children in the principles of Christianity; or the distribution of the Scriptures, or what is emphatically called the preaching of the word. Some may be disposed to place a greater dependance on one of these methods, and some on another. They are all doubtless the legitimate means of disseminating the gospel, and will each produce the greatest effect when they all proceed together, and are duly proportioned to each other. But every attentive reader of the word of God must be convinced that the greater stress is there placed on preaching. When our Lord commanded that his kingdom should be established in all the world, the means which he pointed out for effecting the object was *preaching* the gospel to every creature; and St. Paul tells us that when the world by *wisdom* knew not God, it pleased God by the *foolishness of preaching* to save them that believe. It is fully implied in the declaration, that God has been pleased to *appoint* what the wisdom of this world esteems folly, viz. *the preaching of the gospel, as the grand instrument and means* of salvation in all ages even to the end of the Christian dispensation. ▴

In Christian countries the distribution of the Bible obviously ought to be limited only by the number of persons, who are able to read it ; but it would be an unwise application of the treasures of the Church to proceed according to this rule in Heathen and Mahometan countries. The Koran has long ago been translated into English ; but how many persons are there in America that have read a single line of that book ? We mean not to disparage the inspired oracles by comparing them with the fictions of Mahomet ; but we must remember that a Mussulman has no more respect for our Bible, than we have for his Koran ; and that an uninstructed Heathen has as little belief in our sacred writings as we have in his delusive Shasters.

Preachers are wanted in the first place to call the attention of the ignorant and careless Heathen to the word of God ;—secondly, to direct his mind to such parts of the sacred volume as are best adapted to his capacity and circumstances ;—thirdly to make explanations where the sense is not obvious ; and finally to enforce the truths of Scripture by argument and persuasion. Without Christian teachers, an indiscriminate distribution of the Bible in Heathen and Mahometan countries would be but little better than throwing it away. Some solitary instances of conversion there have been in Heathen and Mahometan lands, which were occasioned by reading the Bible only, *but there is no instance on record of a nation being evangelized by the Bible without the preaching of the gospel.*

Bibles should by all means be circulated extensively among the Heathen, but ministers of the gospel should be sent along with them. Thousands of Bibles may be sent with every preacher of the gospel ; but they should not be sent alone. Sending teachers without the Bible was the error of the church of Rome ; let it not be the error of Protestants to send the Bible without preachers.

The present position is, *It is the duty of Christians*

*to send forth preachers in sufficient numbers to furnish the means of instruction to the whole world.*

It is the design of God that all the nations should be brought to the knowledge of Christ; the appointed means is preaching; and preachers must be *sent*. *By whom then are they to be sent, and what number is required?*

If Christian teachers are to be sent forth, it is obvious that the Christian church must send them. We cannot suppose that the *world* will take up the business of propagating the religion of Christ, or that ministers are to expect a special commission from heaven directing them to go to the Heathen; nor can we suppose that individuals will, of their own accord and at their own discretion, go and preach to the Heathen; if they should do this, they would not answer the description, which the apostle gives of Christian Missionaries, viz. persons that are *sent*.

As to the number of preachers, the same reasons which prove the duty of sending one, equally prove the duty of sending as many as are requisite to fulfil the command of Christ, to preach the gospel to every creature.

If we send half a dozen Missionaries to a country where there are as many millions of souls, we are too apt to imagine that we have discharged our duty to that country—we have sent them the gospel. The fact however is, we have only sent the gospel to a few individuals in that nation. The great body of the people never hear of our Missionaries or the religion they teach. The thing that Christ commands is to preach the gospel to every creature,—not merely to a few individuals in every nation.

Let us not deceive ourselves by general expressions and vague notions. Let us look at the simple fact. The Missionary goes to some part of the heathen world,—he selects a town or village, the best adapted to his object, and there he fixes his residence.

When he has learned the language of the people, he begins to preach to the inhabitants of the place where he resides, and he makes occasional excursions to the distance of forty or fifty miles around him. If he is such a man as Brainard or Swartz, perhaps, in a populous country some hundred thousands may occasionally hear his voice in the course of his ministry ; but his labours are principally confined to a few thousands.

That the number of Missionaries at present employed in preaching the gospel among unevangelized nations is nothing like an adequate supply will be evident from a moment's attention to the following general survey.

Let the population of the globe be computed at eight hundred millions.

Asia	. . . . .	500,000,000
Africa	. . . . .	90,000,000
Europe	. . . . .	180,000,000
America	. . . . .	30,000,000

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Total . . . . . 800,000,000\*

The number who bear the Christian name throughout the whole world may be ascertained with a sufficient degree of accuracy for the present purpose.

Europe, we know, contains the greatest part of the Christian population of the globe. After deducting about three millions of Mahometans, we may allow the whole remaining population of that quarter of the globe to be Christian in a very general acceptation of that term.

In the United States of America there are about eight millions that may also be reckoned Christians. The Christian population of the European possessions in North and South America is not accurately determined ; but it probably is not far from ten millions. If we include Abyssinia in the list of Christian nations, we

\* In their estimates of the population of the world, Geographers differ widely. The above is nearly a medium estimate.—*Editor.*



may allow about three millions of Christians for the continent of Africa.

The late Rev. H. Martyn, one of the English chaplains in Bengal, computed the Christians of all denominations in India and Ceylon at nine hundred thousand. If we allow one hundred thousand more for the islands in the Indian Ocean, and one million for Western Asia, we shall have a total in the whole of Asia, of two millions.

According to the foregoing estimate the Christian population of the world will stand as follows :

In Asia . . . . .	2,000,000
Africa . . . . .	3,000,000
Europe . . . . .	177,000,000
America . . . . .	18,000,000
	<hr/>
In all the world . . . . .	200,000,000

This amount deducted from the whole population of the earth leaves us six hundred millions of the human race, to whom Christ has not yet been preached. If this calculation is at all correct, it demonstrates the melancholy fact, that in eighteen hundred years only about one fourth part of the world has been evangelized ; and that, if the progress of the gospel should be no more rapid in future, than it has been hitherto, it will not be spread through the world in five thousand years to come. . How distressing must this prospect be to every benevolent mind, to all who have been taught to say from the heart, '*Thy kingdom come.*' Let us hope, however, and let us pray, that God in mercy to our miserable and guilty world, may cut short the reign of sin, and speedily establish the holy and peaceful kingdom of his Son over all the earth.

But what exertions is the church of Christ now making for the advancement of the kingdom of her Lord ? What means are Christians using for the conversion of

these six hundred millions of their fellow beings, for whom Christ died, and to whom he commanded that his gospel should be preached? What number of preachers have they sent forth to instruct this great multitude? The number of Missionaries actually labouring for the conversion of six hundred millions of people is only about three hundred and fifty in all the world, that is, one preacher of the gospel to one million seven hundred thousand souls.

The following is a pretty accurate list of all the Missionaries in the world, who have been sent by the churches in Europe and America to preach the gospel to the Heathen; not including native Missionaries, or persons converted from heathenism, now preachers of the gospel.

#### 1. ASIA.

Danish Missionaries in India . . . . .	7
Baptist Missionaries, Do. . . . .	20
From the London Missionary Society, } in India and China . . . . .	22
From Do. in the islands of Otaheite } and Eimeo . . . . .	16
Wesleyan Methodist Missionaries in } India . . . . .	6
From the Church Missionary Society } in India . . . . .	10
From the American Board of Commis- } sioners for Foreign Missions, Do. }	9
From the American Baptist Board of } Foreign Missions, Do. . . . .	4
From the Edinburgh Missionary Society, } in Russian Asia . . . . .	6
United Brethren in Do. . . . .	2
<hr/>	
Total in Asia . . . . .	102

## 2. AFRICA.

The United Brethren have . . . .	21
The London Missionary Society . . .	30
The Church Missionary Society . . .	8
Wesleyan Methodists . . . . .	2

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Total in Africa . . . . 61

## 3. AMERICA.

In the W. Indies, Wesleyan Methodists	40
The London Society . . . . .	5
Baptist Society, (Eng.) . . . . .	3
The United Brethren have in the W. } Indies . . . . .	63
Do. South America . . . . .	15
Do. Greenland . . . . .	19
Do. Labrador . . . . .	28
Do. Canada and United States	10
American Board of Commissioners &c. } to the Aborigines . . . . .	4
Other Missionaries from different Societies	7

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Total in America . . . . . 194

Africa . . . . . 61

Asia . . . . . 102

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Total in the world\* . . . 357

\* From this estimate it appears that while America has only about one sixteenth part of the unevangelized population of the globe, she has the labours of more than one half of all the Missionaries in the world. This fact should bar the objection to the American churches sending Missionaries to the Heathen in the East.

It claims attention also that the United Brethren, (Moravians) few and feeble as they are, supply nearly one half of the Missionaries now in the field! only let other denominations do as much in proportion to their numbers and ability, and the gospel will soon be preached to every creature.

Six hundred millions of the human race who want the gospel, and less than four hundred Missionaries to impart it to them! It is thus, O ye disciples, of Jesus, that you repay the debt of gratitude, which you owe to your Redeemer! He died for you and all mankind. He called you by his grace, delivered you from sin and hell, restored you to God, and inspired you with the blessed hope of everlasting life. Now he calls you to his service, and requires that henceforth you should live not to yourselves, but to him, who loved you and gave himself for you and washed you from your sins in his own blood. He confers upon you the singular honor, the high privilege of going as heralds before him into all the world, to proclaim his approaching reign and call the nations to repentance. And is it so, that among the millions that bear the Saviour's name, only three or four hundred can be found who are willing to accept of this service? It cannot be. There are, there must be, if the gospel is not a fable, if religion is not a dream, there must be thousands, in different parts of the Christian world, who are ready, whenever the churches shall call them forth to embark for any part of the world to spend their lives in preaching the gospel to the Heathen, who are ready and willing "to endure all things for the elect's sake, that they also may obtain the salvation that is in Christ Jesus with eternal glory."

Let the churches then consider the part that belongs to them in the business of evangelizing the world. It is their business to send forth preachers.

Besides the Danish Mission in India which was begun in 1705,—the Missions of the United Brethren, the first of which was begun in 1732,—and those of the Wesleyan Methodists, the first of which was begun in 1786,—all the rest have been commenced within little more than twenty years. About ninety Missionaries,—more than a quarter of the total number now in the field, and of all besides those of the United Brethren, nearly one half,—have been sent out within the last five years. *Editor.*

If the church should at length come to the resolution fully and immediately, to obey the Saviour's command, to teach all nations, what number of teachers must she send forth in order to accomplish the object?

If we allow only one Christian Missionary to every twenty thousand souls throughout the unevangelized parts of the world, the claims of the different quarters of the globe will be as follows.

Heathen population in		Number of missionaries required.
Asia	498,000,000 . . .	24,900
Africa	87,000,000 . . .	4,350
Europe	3,000,000 . . .	150
America	12,000,000 . . .	600
<b>Total</b>	<b>600,000,000</b>	<b>30,000</b>

Thirty thousand Missionaries for the whole world. Thus it appears that the number of Missionaries now in the field is to the number required, but little more than one to one hundred. With how much propriety may we say, "the harvest truly is plenteous, but the laborers are few!" and how much occasion is there for praying the Lord of the harvest that he would send forth more labourers into his harvest.

In the United States the proportion of Christian teachers is probably not less than one to every two thousand souls.\* And can it be thought too much to allow one teacher of Christianity to every *twenty* thousand Pagans? This is only a tenth part of the number that is thought necessary to watch over the churches and congregations in a christian land. Is the work of converting the Heathen to Christianity, and guarding them against numerous and powerful temptations to apostacy, so much easier than that of preaching the gospel in Christian lands, as to warrant so great an

\* Including Christian teachers of all denominations this estimate is low. *Editor.*

bers, uniting together in the object, to select and educate one young man for the Missionary work? For the present, let it be admitted, that each church might easily thus educate a youth, and that seven years would be requisite in preparing him for the work. Then in the space of seven years the four thousand churches would furnish four thousand Missionaries.

In the next place, let it be admitted, that America contains one fourth part of the Christian churches, and that Great Britain and all the other European States, contain only three fourths, which will be considered as giving the former more than her just proportion. Then while the American churches provide four thousand Missionaries, the European churches would provide twelve thousand, which added together, would amount to sixteen thousand Missionaries furnished every seven years.

Now to make ample deduction for the mortality and defection of Missionaries, let it be supposed, that of all those who are sent forth at any given time, one third die or leave the work in seven years, two thirds in fourteen, and the whole in twenty one years. After making this large allowance, still, if the whole number of sixteen thousand were sent every seven years it would appear from accurate calculation, that in seven years from the time the churches begin to prepare the youth, there would be sixteen thousand Missionaries in the field, in fourteen there would be more than twenty six thousand, and in twenty one years there would be more than thirty thousand labourers actually in the field.

Here then is a plan, which, if entered upon immediately and executed with fidelity, would, in less than twenty one years, furnish such a number of Missionaries as would be, in a good degree, a supply for evangelizing the whole world! Yes, this whole supply of labourers, vast as it may seem, might be furnished in so short a time that many who are now exhorted to aid the object, might live to see it fully accomplished. And what ~~would~~ they see? They would behold thirty thousand

ambassadors of Christ, scattered over the face of the whole earth, preaching the word of life to every creature. What would this be but the millennium, that long expected day, when the way of the Lord shall be known upon earth, and his saving health among all nations; and when from the rising of the sun even unto the going down of the same, the name of Jehovah shall be great among the Gentiles, and in every place incense shall be offered to his name, and a pure offering. O glorious day! and glorious that work which is to usher it in.

Eighteen hundred years ago, Christ gave to his disciples a most solemn charge to do this work. Why has it been so long neglected? And alas! why are his redeemed followers so much disposed, still to leave the work undone, and the nations to perish because they neglect to do it?

While the blessed Redeemer is calling on his churches, immediately to do this work, and of course to employ in it an adequate number of labourers, does he make a hard and unreasonable demand? Does he call them to great and distressing sacrifices? Does he require the *rich* to sell all that they possess, and live in poverty, or the *poor* to renounce their comforts, and waste themselves in want and painful labours, in order to build up his holy kingdom throughout the world? Though he might justly require all this of those who are not their own, but bought with a price, even with his own precious blood; though the eternal salvation of a world of immortal beings; though the advancement of the divine glory throughout the earth, is an object worthy of even greater sacrifices than these; yet the present plan, which is to provide Missionaries for all nations requires no such sacrifices. In furnishing this adequate number, no greater sacrifices, no greater exertions are required, than that one hundred and fifty pious persons, combining their means, should, in the course of seven years, furnish one Missionary.

But let the inquiry be more particular. Are the churches able to provide this number of Missionaries, and to support them after they have taken the field.

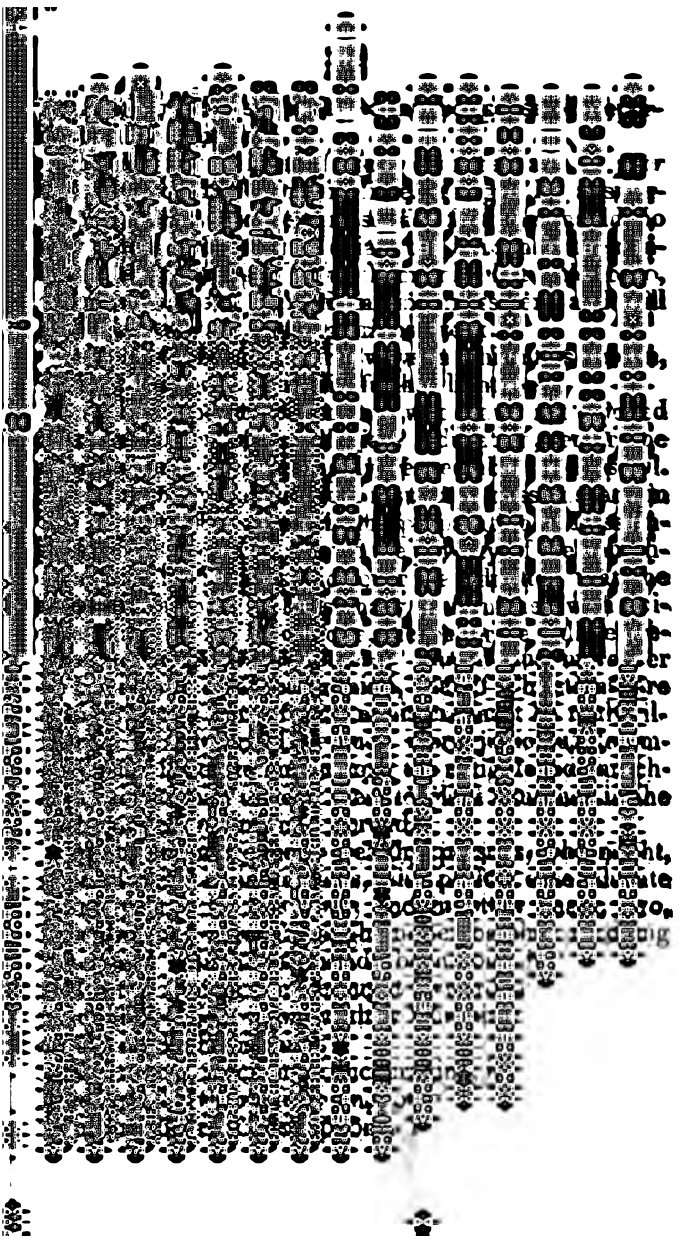
It is granted that there are suitable men enough, if they were disposed to go, and if the churches were able to send them to the work. Now there are three ways in which Christians might furnish the requisite pecuniary aid, without depriving themselves of their ease, their comforts, or the increase of their wealth. These are *first* a trifling increase of their industry; *secondly* a very little more frugality and self denial, in their manner of living; and *thirdly*, by appropriating a small part of their annual income to the object.

The *first* of these resources would be abundantly sufficient for preparing the Missionaries, in the first instance, for the field. But can it be necessary to say a single word to show, that one hundred and fifty Christians, with hearts glowing with gratitude for their own redemption, and animated with desires and hopes of extending the same redemption to others, and for this purpose, conscientiously uniting in the support of *one* youth,—can a single word be necessary to show that they would find it an easy task?

Should each individual of the hundred and fifty, add that little to his accustomed diligence in business, which would in the course of a year, gain him one dollar, that would amount to one hundred and fifty dollars annually in each church. This sum in ordinary cases, would be a comfortable support for a young man training up, in that rigid economy and self-denial, which the Missionary life demands.

Or were each individual to increase his diligence a little farther, so as thereby to gain in the course of a whole year two dollars, would this be a severity? Might not the poorest day labourer arrange his business and add so much as this to his accustomed annual labour, without causing any perpetual increase of his daily toils? Were this done, the avails would be





men may be educated for the ministry free of expense. These, in all probability, will continue to multiply, and be able, in a considerable degree, to relieve the churches from the burden of preparing the Missionaries.

In addition to these, many already prepared for the ministry, would come forward and offer themselves as a part of the requisite number of Missionaries, and many more pious young men, were they suitably encouraged, would prepare themselves for the same work at their own expense.

These circumstances will all conspire, either to lessen the trifling exertions of each church in furnishing the Missionaries, or to fill up the requisite number in a shorter time than that before mentioned. They certainly show that the furnishing of the Missionaries for the field, if apportioned among all the churches, becomes a task extremely moderate and easy. In a word the demand appears too reasonable, the duty too solemn, too momentous, too obvious, to admit of argument or deliberation.

But suppose that the churches could furnish the necessary number of Missionaries, are they able to support them after they have entered the field? This is another important consideration.

Three ways have been mentioned by which Christians may raise money for the support of missions. The first of these has been considered as devoted to the preparation of the Missionaries for their work, and the avails of the other two may be appropriated to their subsequent support.

Let therefore the inquiry now be made, how much money, for the support of missions, might Christians annually raise, *first* by a little more frugality and self-denial in their mode of living? and *secondly*, by consecrating a small part of their annual income to the object?

Frugality and self-denial in the mode of living, are here considered in application to decoration of build-

ings, to dress, servants, and equipage, sugars, teas, wines, liquors, and other luxuries, and also to amusements. Millions are annually expended on these things, and they are carried to that extent which causes, not only an immense waste of money, but which is also injurious both to soul and body. So generally is this the case, that there is scarcely a family, nay, scarcely an individual, in the country, who by a little pious frugality and self-denial in the use of these costly luxuries might not thereby annually save a considerable sum, and at the same time find it for his real comfort and benefit in the present life. And if his faith, for a moment transports him forward to the day of judgment, what does he behold? At the right hand of God he sees a vast multitude, collected from the ends of the earth. How came they there? He now learns, that while himself was upon the earth, he, with many others, conscientiously moderated their use of the elegancies and luxuries of life, and employed these pious savings in sending abroad that gospel, by which this multitude believed in Christ and have entered into life.

Can such, he exclaims, can such be the fruits of those little, momentary self-denials, which were made, while in the flesh! O, blessed self-denials! and blessed be that grace which disposed me to make them! How infinitely does this object transcend, in magnitude, the abolition of the slave trade, an object for which so many thousands of all ranks in England, cheerfully abandoned, "as a moral duty," the use of luxuries to which they had always been accustomed!\*

\* To discourage this infamous traffic, and to promote its abolition, pamphlets were written "on the propriety of abstaining from W. India sugar and rum." They inculcated abstinence from these articles as "a moral duty." With great zeal these pamphlets were distributed in different parts of the country. The author, remarking on the effects which they produced, and which fell under his own observation says, "I may observe that there was no town through which I passed, in which there was not some one individual who had left off the use of sugar. In the smaller towns there was from ten to fifty by

But with all the claims of this object on the one hand, and the great number of articles of living, in which expense might so easily be saved on the other, suppose that each individual Christian, on an average, saves, in the course of a year, no more than two dollars for the missionary treasury; this alone, the number of Christians being 600,000, would give an annual sum of 1,200,000 dollars for the support of Missions in the field.

In the next place, suppose that the annual income of each Christian, on an average, is but twenty dollars, or that the excess of his earnings, above his expenses, amounts only to this small sum; and will not this estimation appear very low, when it is considered, that there is scarcely a day-labourer, who does not save more than this from the earnings of a year, and that many thousands of Christians gain ten times this sum?

Let then the average income of each Christian be put at twenty dollars a year. Then, supposing each one to devote but the tenth part of his income to the missionary cause, this from the whole number of Christians, would again amount to the annual sum of one million two hundred thousand dollars, which added to the former sum, would give annually to the Missionary

estimation, and in the larger from two to five hundred who had made this sacrifice to virtue. These were of all ranks and parties. Rich and poor, churchmen and dissenters, had adopted the measure. Even grocers had left off trading in the article in some places. In gentlemen's families, where the master had set the example, the servants had often voluntarily followed it; and even children, who were capable of understanding the history of the sufferings of the Africans, excluded, with the most virtuous resolution, the sweets, to which they had been accustomed, from their lips. By the best computation I was able to make from notes taken down in my journey, no fewer than three hundred thousand persons had abandoned the use of sugar." What a noble lesson for the mother to teach her children, that by abstaining in part from teas and sugars, and spices, and liquors, and the costly gewgaws of dress, they may aid in saving the souls of their fellow creatures from everlasting burnings.—*Clarkson's History of the Abolition of the Slave Trade, Vol. 2, page 349.*

treasury, no less than two millions four hundred thousand dollars.

This sum would give to each of the four thousand Missionaries, who would be in the field the first seven years, an annual salary of six hundred dollars. It would give more than three hundred and fifty dollars to each of the six thousand six hundred and sixty seven, who would be in the field in the second seven years, and it would give annually three hundred and twenty dollars to each of the seven thousand five hundred Missionaries, which is that part of the whole thirty thousand which falls to the share of the American churches.

Now there are several considerations to show that this little sum, contributed annually by each church, would be abundantly sufficient, without being in the least increased, not only for the salaries of the Missionaries, but also for the other contingent expenses of the mission.

In the *first place*, it may well be hoped, that the smallest salary just stated, which the annual Missionary revenue gives even to the whole number of Missionaries, would, on an average, be equal to their support. This may be hoped, for two reasons. And *first*, because many Missionaries would go to those places, where living is so simple and cheap, and where the highest success of their mission would require them so far to labour as agriculturists, mechanics, and artisans, or as teachers and translators, as almost, or entirely to support themselves. The difference by which their support would fall short of the average salary, being appropriated to the maintenance of Missionaries in more expensive stations, would, probably, make the average sum of three hundred and twenty dollars to each man, sufficient for the support of the whole.

The *second* reason for supposing that this sum may be sufficient, is the probability, that, as yet the best system of economy, in the management of Protestant missions, has not been adopted. It will always be a

solemn duty, to seek the most economical methods of conducting missions. And while we inquire whether the churches are willing to contribute according to the self denying spirit of the gospel, it becomes us also to inquire whether Missionaries are willing to labour in the same self-denying spirit. No doubt, the deeper the churches drink of the cup of self-denial at home, the more effectually their Missionaries abroad will imbibе the same heavenly spirit.

Were that spirit, which excited, animated and comforted the apostles and first Christians, in their unequalled self-denials, labours and sufferings, were that same spirit now duly to pervade the churches, what wonders it would soon produce, both among Missionaries in the field and their patrons at home! How would the latter rejoice to give "the half of their goods!" And how eagerly would the former go forth and preach the word of life, though they should be obliged to labour with their own hands, and receive from others but little, or nothing, for their support!

How cheerfully would all unite in doing this, if there were no other way of sending the great salvation through the world! And how pure, how exalted would be their consolation from the reflection, that in all they do and suffer in this cause, they are only treading in the footsteps of apostles and martyrs, of primitive Christians, and of the Saviour himself! As a motive for giving, what a noble pattern do Christians behold in the first believers under the Gospel; and as an example for Missionaries in their labours, what do they not behold in the poverty, the toils, and the self-denials of Jesus and his apostles!

But to come nearer to our own age, let us look for a moment to that great and ancient church, whose corruptions we must deplore, but whose liberality and zeal we should do well to imitate. How have the Roman Catholic Christians, by their habitual liberalities, constantly kept their missionary treasury overflowing with

silver and gold ! To say nothing of the millions, which they have expended in other countries, behold their magnificent churches erected from one extremity of India to the other ! Behold too the thousands of their Missionaries, travelling into all the earth, sustaining labours, privations, and sufferings, beyond a parallel in modern ages ! Behold them doing all this to extend the dominion of their church ! Why will not Protestant Christians do as much to advance the glorious kingdom of their Redeemer among men ? If they would contribute as liberally, there would be no doubt as to the support of Missionaries ; and on the other hand, would protestant Missionaries submit to such poverty and privations, as the catholic Missionaries have sustained, they would not find it difficult to bring their expenses within the limits of three hundred and twenty dollars annually to each man. It is maintained, however, that the Missionary's usefulness will generally be in a great measure proportionate to the pecuniary aid, which he receives in prosecuting the various methods of advancing christian knowledge among the ignorant.

Again, to show that the missionary revenue, as before estimated, would prove an adequate support for the number of Missionaries we may consider, that from the time the plan is adopted, seven years are allowed for the preparation of the first four thousand Missionaries ; consequently, none of the annual income of 2,400,000 dollars, for the support of Missionaries in the field, would be expended during these seven years, but would go on accumulating and might be funded for future use. Besides, after the first four thousand enter the field, for the seven following years, the income would exceed the salaries of the Missionaries, and still farther increase the fund in reserve.

But what is still more, from the commencement of the work, to the time when the final number of Missionaries to be supported would be in the field, is twenty

one years. And this is about the period in which the population of the country doubles. If then the number of the pious should increase only in proportion to the general increase of the population, their number would be doubled also, and consequently, those resources for the support of missions, which have been named, would every way be doubled.

In these calculations, no account has been made of legacies, private donations, or public contributions. Might it not reasonably be supposed, that these would add very considerable to the missionary funds? Nor has any calculation been made on the ground of *faith*. Ought not this to be done? Did Christians set their hearts on the conversion of the whole world, and humbly, and earnestly exert themselves to accomplish it, would not a blessing from Heaven come upon them? Would not HE, who loves Zion with an everlasting love;—HE, who sends forth his sun, and his rain, and causes the earth to yield her increase;—HE, who holds the winds in his fists, and breaks or preserves the ships of Tarshish as he pleases;—would he not bless them in their basket and in their store, and cause their wealth to come in like a flowing stream? If there were in his people a heart to build up Jerusalem, the beloved city of God, would HE not bestow on them abundant means for doing it? Ought not his people to cultivate a faith in HIM, as strong as this? Indeed if such a faith is not absolutely required of us, what can be the meaning of such promises as these?—"There is that scattereth and yet increaseth. The liberal soul shall be made fat; and he that watereth shall be watered also himself."\* Yea, when the common acclamation among the churches is, "Let the people praise Thee, O God! let all the people praise Thee. O, let the nations be glad, and sing for joy."† And when, with a corresponding zeal, they strive to make his way known upon earth and "his saving health among all nations." "Then shall the

\* Prov. xi. 24, 25.

† Psalm lxxvii. 3, 4.



earth yield her increase ; and God, even our own God shall bless us.”\*

It should also be considered, that this great demand for Missionaries from foreign countries, must not be contemplated as a permanent demand. So far as Christianity gains a footing in any country, in the same degree will that country furnish its own ministers and the means of their support. It costs the Heathen nations more to support idolatry than it would to support Christianity. Consequently, as fast as they become converted they will be abundantly able to support the Christian religion among them, independent of foreign aid. Hence, when Christians enter fully into the great work of evangelizing the world, duly trusting in God for the success of their exertions, they may anticipate the time, as near at hand, when those pecuniary resources of the heathen, which have been so long prostituted to the support of their senseless idols, will be consecrated to the support of the holy religion of Jesus; and when the burden, which now lies upon the Christian churches, will thus happily be removed.

From such remarks as have now been made, does there not appear as much certainty, as the nature of such things can possibly admit, that if each Christian would contribute annually the small sum, which has been mentioned, it would be an abundant support for the requisite number of Missionaries, as long as the demand should continue? The smallness of this sum should be well considered. For the completion of the whole work, only five, or at most but six dollars, are required, on an average, from each Christian annually. He has three resources for raising this little sum, viz. a little addition to his accustomed industry ; a little additional frugality in his style of living ; and the appropriation of a small part of his annual income : there being, at the same time, many ways, by which the poor

\* Psalm lxvii. 6.

were it necessary, might be relieved, even from this little sum, without burdening the rich.

Is it possible to persuade Christians to do so much for the universal praise of their Redeemer, and the salvation of all nations? Or will they reply by saying, "True, the conversion of the world is an object infinitely great and important; to effect it would bring everlasting glory to God; and both temporal and eternal felicity to an innumerable multitude of immortal beings: it is an object above all others desirable and dear to our hearts; we earnestly long to see it accomplished, and it is our daily, and most fervent prayer that it may soon be done. But it is certain that we cannot obey the divine injunction; we cannot furnish the means necessary for accomplishing this work, without either adding something to our industry, without being more careful and sparing in our manner of living, or retarding the increase of our wealth, and very likely the completion of the work would oblige us to deny ourselves in all these three ways. Now, can any one suppose, that it is our duty to suffer all this, and to sacrifice so much merely for the sake of glorifying Christ, by publishing his redeeming love among all nations for their salvation?" Monstrous impiety! Who that pretends to be a Christian would not shudder to find such a thought in his heart! But monstrous as such language may seem, by what better plea can Christians excuse themselves, for so long neglecting to send the glad tidings of the gospel throughout the earth? What else is the language of their present neglect of this duty?

Let Christians again and again, consider how very light the burden is which is laid on each individual; and on each church; and which is not to be increased throughout the whole progress of the work. Let them consider with what a trifling exertion they might raise the sum, and still be left in the possession of their ease, their comforts, and an increase of their abundance.

This great demand for Missionaries, if hastily glanced

at in the gross, may appear wild and visionary, but if deliberately viewed in the detail, can any thing appear more reasonable? Can any thing be more obvious than the *duty* and the *ability* of the churches to fulfil it? \* Is not the whole a sober, moderate calculation? The great secret lies in persuading every Christian to do his part in the work. And how *easily*, how *soon* might this be done, would every one, whose office it is to plead the cause of God among the churches, faithfully and perseveringly urge upon the consciences of his people, the claims which their crucified Redeemer, and their perishing fellow men, have upon their liberality, and their exertions; and the infinite privilege of becoming co-workers with Christ, in building up his everlasting kingdom.

Yes, the whole calculation is a moderate one. Let the churches examine and deliberate: let Christians in their conferences, their families, and their closets, scrutinize every part of it. And let each one inquire sol-

\* What! is it wild to have bowels of compassion for six hundred millions of our fellow men, bone of our bone, and flesh of our flesh, who are dying in their sins and sinking into hell? Is it wild to obey the command of Christ, and go and preach the Gospel to them for their salvation? Is it visionary to suppose that among two hundred millions of Christians, there are thirty thousand pious men, who might go throughout the earth, and publish to condemned sinners the glad tidings of pardon and everlasting life? Is it visionary to suppose that each Christian on an average might annually contribute five or six dollars, which would be enough to spread the unsearchable riches of Christ over the whole world? † Is it enthusiastic earnestly to desire that this work, of saving a world of immortal beings from everlasting burnings, should be done without any farther delay?

† This calculation supposes that only one to ten or eleven, out of those that are called Christians, contribute to the object. If throughout Christendom each Christian were to give annually only twenty five cents, it would be more than a support for the 30,000 Missionaries!

emly with himself, whether he might not, in the three ways, which have been mentioned, raise his annual contribution, without any material variation of his ease, his comforts, or the increase of his fortune?

If Christians would deliberately examine and weigh the subject, it is believed, that their consciences would not suffer them to do less, than what is now proposed; and considering how infinitely great and glorious the object is, and how abundant their ability, it is not easy to see how their consciences would allow them to be so slow in fulfilling the great command of their Redeemer. The work is truly a stupendous work. Taken up by a few individuals it is impracticable; but shared among the whole multitude of Christians, the burden would certainly be very light.

### PART III.

*A brief view of some of the most important openings for the extension of the Redeemer's kingdom.*

**THOUGH** it is the duty of the Christian world to impart the gospel to all unevangelized nations, yet some parts of the world have a greater claim to our immediate attention than others. For instance, in regard to the propagation of the gospel through the world, the island of Ceylon in the East Indies is more important than Louisiana in North America. The former is the more important place for several reasons: 1. Because Ceylon contains two or three millions of people within the compass of a few hundred miles, while Louisiana contains not more than a hundred and fifty thousand, scattered over a country about twenty times as large. 2. Ceylon lies in the neighbourhood of an extensive and populous heathen country, and if the gospel should be established in that island, it would naturally spread

into the neighbouring regions ; the relative situation of Louisiana is not so important as respects the spread of the gospel.

Beside the population and relative position of countries, there are several other circumstances to be considered in making a selection out of the numerous missionary fields which the world contains : such as the comparative salubrity of different climates ; the facilities which different countries afford for disseminating religious knowledge ; the condition of the people, whether savage or civilized, the nature of their governments, whether despotic or mild, &c.—Until there shall be a sufficient number of Missionaries to supply all parts of the world, it will be our duty to select the most important places first. To do this requires much information, and much reflection. The Moravians, while they have set a pattern to all other Christians for zeal, and patience, and perseverance, seem to have erred in many instances in the choice of their fields of labour. They have in general chosen the two extremes of heat and cold, and have sent great numbers of Missionaries to thinly peopled countries ; while many of the finest climates and most populous regions of the globe have in the mean time lain quite neglected. There is no part of the world, from the pinching cold of the frigid zone, to the burning plains of the equator, to which Missionaries must not, ultimately, go ; but while almost the whole world lies before us unoccupied, we ought not to choose the less eligible, in preference to the more eligible places.

Without attempting to determine precisely what places are the most important, as fields for missionary exertions, we may mention the following as interesting and worthy the immediate attention of the Christian public.

*First.* the northern and western parts of the continent of Asia.

From the Indus to the Mediterranean, and from the

gulf of Ormuz to the Caspian Sea, there is not a single Protestant Missionary. Within these limits there are probably fifty or sixty millions of people, destitute of the gospel, immersed in gross ignorance, and led away by the delusions of Mahomet. Scattered over these regions are not less than a million of Armenian, Syrian and Greek Christians, in general destitute of the Bible, destitute of spiritual light and life, and on the whole but little better in any respect than their Mahometan masters. What a field for the benevolent exertions of enlightened Christians! How much good might be effected by endeavouring to revive pure religion and Christian Knowledge in these eastern churches, venerable for their antiquity, their situation, and their origin.

Siberia, Tartary, and the northern parts of China form another immense theatre for missionary operations; a field as yet unexplored and uncultivated.

All these regions merit particular attention at the present moment, because Providence seems to be preparing the way for the dissemination of the gospel in this quarter of the world. In proof of this remark we may mention three facts: *first*, the recent translation of the New Testament into Persian and Turkish;—*secondly*, the reprinting of the Armenian Bible both in India and Russia, and the effort that appears to be making in Armenia for the revival of Oriental learning and the introduction of the arts, and improvements of the West;—*thirdly*, the foundation of Bible Societies in different parts of the Russian empire.

The New Testament has been translated into Turkish, a language spoken by thirty millions of people in the western regions of Asia. This work was done by Scotch Missionaries at Karas. It has been printed and is now in circulation.

The Rev. H. Martyn, one of the English chaplains in India, travelled from that country into Persia in 1810; and after residing sometime at Shiraz, where he

completed a translation of the New Testament in Persian, he pursued his travels through Syria into Asia Minor where he died at Tokat, near the Black Sea, in the latter end of 1811.

The following is the translation of a letter from the king of Persia, on receiving a copy of Mr. Martyn's Persian translation of the New Testament : viz.

"In the name of the Almighty God, whose glory is most excellent.

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal wellwisher, Sir Gore Ousley, Baronet, his Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration) should know that the copy of the Gospel which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the religion of Jesus (upon whom and upon all prophets be peace and blessings) has reached us and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting the Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country had never been before explained in so clear and luminous a manner. We therefore have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the Select Servants, who are admitted to our pres-

ence, to read to us the above mentioned book from the beginning to the end that we may, in the most minute manner, hear and comprehend its contents.

"Your Excellency will be pleased to rejoice the hearts of the above mentioned dignified, learned and enlightened Society with assurances of our highest regard and approbation ; and to inform those excellent individuals who are so virtuously engaged in disseminating and making known the true meaning and intent of the Gospel and other points in Sacred Books, that they are deservedly honoured with our royal favour. Your excellency must consider yourself as bound to fulfil this royal request—Given in Rebialavil, 1229.

(SEALED) "FATEH ALI SHAH KAJAR."

Although we cannot with safety infer much from a public transaction of this nature ; yet taken in connexion with several other facts, it certainly affords us ground to hope that prudent attempts to spread the gospel in Persia by distributing and explaining the sacred Scriptures would not be attended with so much danger as we have hitherto supposed.

The Persians, we know, are the loosest sect of the followers of Mahomet. It is also well known that the Koran acknowledges Moses, David, and Jesus, as prophets of the true God. Indeed Mahomet has incorporated so much of the Jewish and Christian systems with his own, that the late Sir William Jones considered the Mahometans as a sect of corrupt and heretical Christians.

Mr. Martyn resided at Schiraz, a principal city in Persia, in perfect safety ; though it was known that he was a Christian minister, and that he was then engaged in preparing a version of the Christian Scriptures in the Persian language. The literati of Schiraz even offered to assist him in the work. Should any one attempt to make a translation of the Christian Scriptures in the Christian countries of Spain or Portugal he



would probably be thrown into the dungeon of the inquisition.

From the letter above quoted, it appears that the four Gospels have long been known in Persia; and from the manner in which the king speaks of them, we have no reason to think that any prohibition was ever laid on the circulation and reading of them.

There are Christians of several denominations in different parts of the Persian empire, who have their churches and their priests. The Rev. Mr. Sabastiani, a Roman Catholic clergyman, resided eighteen or twenty years in the midst of Persia. He went to Bengal in 1812 with a translation of the New Testament which he had made in the Persian language. It is now printed or is in the press at Serampore.

From all these facts may we not safely conclude that, in the Persian empire, neither the circulation of the Christian Scriptures nor the preaching of the gospel is prohibited by law? This is more than we can say of many countries called Christian.

Another auspicious event for western Asia is, the reprinting of the Bible in the Armenian language, at Serampore, and by the Russian Bible Society, in large editions.

From recent accounts from Armenia, it appears that a number of noble and wealthy families in that country are combining their efforts for the restoration of learning and the dissemination of knowledge among their countrymen. The Bible will no doubt prove a timely and welcome gift on this account, and will contribute in no small degree to the advancement of learning and improvement among them; and may we not hope that the circulation of the Scriptures in Armenia will be the means of effecting a revival of true religion among that ancient and interesting people?

The church of Armenia may be rendered an important instrument in the work of evangelizing the western parts of Asia. Divine Providence has placed that

primitive Church in a most important situation ; and has preserved it many centuries in the midst of a numerous people who are yet aliens from the Christian community and strangers to the hope of the gospel.

The glory of this Church has indeed long since departed ; but if, after sitting so many ages in the dust, she should at length arise and shine as in former days, it would be like life from the dead ! All the regions of Western Asia would behold her light, and fifty millions of people, now sitting in darkness would be cheered by her beams. From Armenia the word of life would naturally advance into Persia, Mesopotamia, Syria, Palestine and Asia Minor ; and thus without a Crusade, the Church of Christ might recover those long lost regions, where the light of divine truth first dawned upon the world, where the Saviour was born, and where the standard of the cross was first displayed.

If then we dare not attempt a Mission in Persia, for the avowed purpose of converting the Mussulmans, let Missionaries be sent into Armenia, where there is ample scope for Missionary labours among a people already professing the Christian religion. Let them endeavour to establish Bible Societies, in order that the people at large may be supplied with the Scriptures ;—let them assist in the establishment of schools for the general instruction of children, and seminaries of a higher order for the education of youth, particularly those who are intended for the ministry ;—let them establish a printing press for the constant publication of the scriptures and other useful books ; and by every prudent measure let them aid that people in their efforts to introduce the knowledge and improvements of other countries ; but let their ultimate and main object be to rekindle the flame of religion and restore the light of truth in the Armenian Church ; and if God should grant a blessing on their labours, let them then form a *Missionary Society* for the propagation of the gospel in all the surrounding countries.

So far with a common blessing we may proceed, without any particular danger or difficulty ; and when we have done this, we may confidently expect that Providence will give us more to do.

There are many other Christians in this part of the world whom we ought to seek out, that we may learn their wants and supply them and bring them forward to aid in the work of spreading the gospel around them.

The late proceedings in Russia wear a most cheerful aspect in regard to the propagation of the gospel in the northern and western parts of Asia. At St. Petersburg, Moscow, and other principal places in the empire, Bible Societies have been formed whose presidents are princes and nobles, whose patron is the Emperor himself. These Societies are proceeding with as much vigour as those in any other part of Europe.

The following are brief extracts from the Moscow Auxiliary Bible Society's address to the public.

" It is a lamentable fact that till of late few institutions have ever been formed for the purpose of promoting the real knowledge of the gospel *not only among those nations to whom the faith of Christ has never been preached*, but even among Christians themselves. England, before all other nations, appears to have felt the importance of this great and sacred duty, to spread the light of the glorious gospel among all her numerous subjects, and to cause its rays to enlighten the uttermost parts of the earth.

" Russia, distinguished by her attachment to the faith and obedience to the laws, has at this time turned her attention towards the establishment of similar benevolent Societies, and sincerely desires to behold the doctrines of the gospel spread among the many different nations that compose her numerous subjects—nations inhabiting the vast extent of country from the banks of the Vistula to the shores of America!"

They say further, " it is the real interest of the rul-

ers of the earth to countenance the dissemination of the Holy Scriptures."

These sentiments, coming as they do from the clergy, the nobility and the princes of the empire, may be considered as the sentiment of the Russian government. Indeed the Societies say expressly that what they are doing is "to promote the benevolent views of their sovereign."\*

Russia then has in the most unequivocal terms declared in favour of the spread of the gospel, not only among "Christians themselves" but also "among those nations to whom the faith of Christ has never been preached." She "sincerely desires to behold the doctrines of the gospel spread among the many different nations that compose her numerous subjects;—nations

\* *Extract of a letter from the Rev. Ebenezer Henderson, dated, Bible Society's House, St. Petersburg; June 8, 1817.*

"Yesterday was celebrated the Fourth Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurian Palace (in one of the magnificent halls of which the meeting was held,) it was computed to have been three times more numerous attended than it was last year. Many of the most distinguished personages, both in church and state, honoured the meeting with their presence. Representatives from most of the nations for whom we are preparing editions of the sacred Scriptures; such as Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans, and French, were assembled to take a part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages.

"You will recollect the very important resolution passed at the second meeting of the committee of the Russian Bible Society, purporting, *that they should not consider themselves to have obtained the object of their institution, till they had provided with a Bible every family, and if possible every individual in the Russian Empire.* With what ardour they are pushing forward to the attainment of this object, and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the Society to the present time, its Committee have either published, or are engaging in publishing, no fewer than forty three editions of the Sacred Scriptures, in seventeen different languages, forming a grand total of 196,000 copies." *Editor.*

inhabiting the vast extent of country from the banks of the Vistula to the shores of America," and calls it "a *sacred duty* to cause the benign rays of the gospel to enlighten the uttermost parts of the earth!"

Let us hail the public avowal of such sentiments from the imperial throne of Russia, as a new era in the progress of Christianity; and let us hope that that nation will ere long become an important instrument in the work of evangelizing the world. And these are not mere empty professions. Russia has for several years protected and patronized the important christian missions, established by the Edinburgh Missionary Society, in the southern provinces of her empire; without ever expressing a fear that revolt and ruin and destruction would be the consequence of attempting to convert her Heathen and Mahometan subjects.

Consider the vast extent of the Russian empire, and the numerous, unevangelized nations that lie within its limits. Observe its relative situation. Its southern frontiers extend from the Black Sea across the whole continent of Asia to the Pacific Ocean, bordering in the whole of this extent on three of the greatest empires in the world, the Turkish, Persian and Chinese, computed to contain upwards of four hundred millions of souls, about two thirds of all the unevangelized population of the globe!

This mighty empire has declared it to be the "*real interest*" of the rulers of the earth to countenance the dissemination of the Holy Scriptures, and pronounces it to be a "*sacred duty*" to cause the benign rays of Christianity to enlighten the uttermost parts of the earth."

We can hardly reflect a moment on these things without feeling the impression, that Russia is the door to some of the most important Missionary fields in the world; and that she is destined by Providence to have a principal hand in publishing the gospel to all the nations of the earth. Happy country! Highly favour-

ed of God, to have it so much in her power to extend the knowledge of the only true religion, and blessed be that God who holds the hearts of kings in his hand for inclining her to favour the kingdom of his Son!

But what are the inferences to be drawn from these facts? Shall all the rest of the Christian world sit still and wait for the Christians in Russia to commence and carry on the work of evangelizing four hundred millions of people? No. The voice of Providence calls upon Christians every where to go immediately to their aid; and the friendly relation which subsists between this country and Russia, is a circumstance which calls the American churches in particular to embrace the new and extensive openings in that quarter of the globe. There are three important Missions already established in the southern provinces of the Russian empire, at Karas, at Astrachan and at Orenburg—under the direction of the Edinburgh Missionary Society. These Missions have already produced a complete version of the New Testament into the Tartar language, which has been printed and is now in circulation, and widely distributed.

Missionaries, as before observed, might be sent into these countries for the purpose in the first place of reviving religion among nominal Christians; but ultimately to extend the blessings of the gospel to the Mahometans and Heathens.

Two other establishments at least ought to be formed immediately; one on the frontiers of Persia, and another on those of China; the latter, perhaps, might be fixed at Irkutsk,\* or at Kiatka, the centre of the commerce between Russia and China, where (though it is near the shores of the Pacific Ocean) there are a number of subscribers to the Russian Bible Societies!

Though these establishments would be within the limits of Russia, their object would be to evangelize the northern provinces of the Turkish, Persian, and

\* The London Missionary Society is now engaged in establishing a mission at Irkutsk, *Editor*.

Chinese empires. The Russian empire itself, in the whole extent of its southern frontier is unevangelized ; missionary establishments, therefore just on the boundary line between Russia and the three great empires above mentioned, while they would be the means of spreading the gospel in the unenlightened parts of Russia, would possess nearly the same advantages for evangelizing the northern parts of Turkey, Persia and China, as if they were actually within the limits of those countries. Our object should be not so much to spread the gospel in Russia as to make Russia the door to China, Persia and Turkey : and it is obvious from a glance at the map of Asia, that there is no opening into those countries so extensive as that from the South of Russia.\*

From the primary establishments above proposed, new ones might from time to time branch out to the east and to the west, (still keeping, if necessary, just within the limits of Russia, and availing ourselves of her powerful protection,) until a connected line of Missions shall be formed, extending through the heart of Asia from the Mediterranean Sea to the Pacific Ocean.

The Scriptures or parts of the Scriptures are already prepared in the three principal languages that prevail through this vast extent of country ; viz. the Turkish,

\* An attentive examination of the geography of the world cannot fail to inspire the pious mind with a lively sense of the wisdom and goodness of God in so determining the bounds of the habitations of men that they should *seek the Lord*. Almost five sixths of all the Heathens in the world are on the continent of Asia. See how God has provided for their conversion from idolatry to the true religion. On the north he has given the dominion to imperial Russia across the whole continent from the banks of the Vistula to the shores of America, and has thus brought a mighty Christian power into contact with the principal Heathen and Mahometan powers in Asia. In the South he has planted another Christian power which reigns over fifty millions of Heathens, and is connected (by political relations) with a hundred millions more. Thus the 500 millions of Heathen in Asia are placed by an allwise Providence between two powerful Christian empires.

Persian and Chinese. But these Bibles cannot be distributed to any considerable extent until preachers are found to go with them; nor is it very desirable that they should be; for who ever heard of a Heathen nation being converted to Christianity without the preaching of the gospel? and when did a people ever become *readers of the Bible*, before they were converted from idolatry?

The Heathens in the Russian empire seem to be more prepared than in any other part of the world to receive the scriptures. Their Heathen prejudices are comparatively weak, and the residence of Russian Christians among them has probably made them acquainted with the outlines of the gospel, and in some of them there appears to be a desire to be better instructed.

In letters from St. Petersburg it is said, that among the subscribers to the Russian Bible Societies, there is a long list of Heathens in Siberia, some of them inhabitants of Kiarka, and Tzuruchatu, places where the Russians and Chinese meet for trade. In particular, *three Heathen princes* are mentioned "who have sent in considerable sums to the assistance of the Society, thus calling aloud on the friends of Christianity, '*Come over and help us.*'" One from a distant province sent in money, and begged to have some Tartar Testaments to distribute among the poor people for whose salvation he was anxious."

The British and Foreign Bible Society, understanding that a channel of conveyance was likely to be opened through Russia to the Chinese empire, have ordered a supply of the Chinese Scriptures both from Serampore and Canton, in order to be forwarded to Russia, and placed at the disposal of the St. Petersburg Bible Society. All these facts are so many loud and pressing calls for the ministers of Christ to hasten to this interesting field, where there are such wonderful openings for the propagation of the gospel. Every thing



seems to conspire to recommend this quarter of the globe as the scene of a new and great attempt to evangelize the world.

Here there is a powerful Christian government, able and disposed to afford protection to Christian Missionaries ;—here is a healthy climate\* lying wholly within the northern temperate zone and free from the extremes of heat and cold ;—here through innumerable doors you may enter three of the most extensive empires in the world ; empires supposed to contain four hundred millions of people, half of the whole population of the globe, and two thirds of all the unevangelized population of the world ;—and the very Heathens and their kings, from the northern frontiers of China, and near the pacific Ocean, are subscribing to the Bible Societies and calling for Christian instruction. Is not this the voice of providence ? Can it be misunderstood by the attentive, prayerful, and reflecting Christian, whose chief desire is that the kingdom of God may come, and his will be done on earth as it is in heaven ?

**SECOND FIELD.** The eastern coast of Africa, including Egypt, Abyssinia and the island of Madagascar, presents another extensive and interesting field, for the propagation of the gospel. This important field, like the one just mentioned, lies at present entirely neglected. No Missionary has yet been established in any of these countries. Dr. Vander Kemp projected a mission to Madagascar, but was called home by his divine master before he had time to carry it into effect.†

There are several circumstances which call the attention of Christians to these regions of Pagan and Ma-

\* The southern boundary of the Russian empire falls generally between the 42d and 50th degrees of north latitude. Here the Christian Missionary from Great Britain and the United States may find the climate of his native place.

† The London Missionary Society has been for some time preparing a mission to Madagascar. Ed.

hometan darkness. The eastern coast of Africa and the island of Madagascar have long been the scene of the vile traffic in human beings which has lately been abolished by most of the civilized nations of the world. Christians have now an opportunity of repairing, in some degree, the wrongs they have done the poor Africans for centuries past. They have formerly torn them away from their friends and native land and carried them into slavery ;—instead of any longer approaching their shores in slave ships, armed with hostile weapons and furnished with the instruments of bondage, they may send them the peaceful message of the gospel and impart to them that liberty with which Christ has made them free. De la Goa Bay, Sofala, Mosambique, Quiloa, and Melinda, on this coast, are places well known to the commercial world. Some of them are populous and healthy. The Portuguese have an establishment at Mosambique, and carry on a constant trade between that place and Goa. From Goa and also from the Isle of France Missionaries may find conveyance to most of the places on the eastern coast of Africa and to the island of Madagascar. Between Madagascar and the Isle of France the communication is constant, as the English at the Mauritius receive all their supplies of cattle from Madagascar.

As to the practicability of establishing missions in the places above mentioned, and the facilities they may afford for the propagation of the gospel, we can never have perfect satisfaction without making the experiment. The hazard is certainly greater there than in those parts of the Heathen world, which are under the dominion or in the neighbourhood of a Christian government ; and Missionaries who go there ought to go *prepared* to meet with severe trials and to suffer great hardships.

Another circumstance which calls the attention of the Christian world to the eastern parts of Africa, is the existence of a nation professing the Christian religion

in the midst of this region of Pagan and Mahometan darkness.

In Abyssinia, the Christian religion has existed ever since the middle of the fourth century. But from all the accounts we have of that people, we must conclude they are but little if any better than their Heathen and Mahometan neighbours. The clergy are said to be deplorably ignorant and immoral. They have the Bible in the ancient Ethiopic, which is not at all understood except perhaps, by some of the priests. Two principal languages are spoken in the Abyssinian empire, into which it is desirable that the Bible should be translated, that the people may learn the religion they profess. The Calcutta Auxiliary Bible Society have lately been endeavouring, but without success, to obtain a number of Abyssinian youths, to be educated in India and sent back to their native country with a view to the introduction of the Scriptures among that people in their vernacular tongue.

The English have lately sent an embassy to Abyssinia for the purpose of opening a trade between that country and Great Britain, and the plan will probably be carried into effect. This sequestered Christian nation, which has for so many ages been almost unknown to the rest of the Christian world, seems now to be rising into notice ; and it is to be hoped that a religious, as well as a commercial embassy, will shortly be sent to that people.

How important is the relative situation of Abyssinia in regard to the propagation of the gospel ! On the north and east are the Mahometan countries of Egypt, Nubia, Sennaar and Arabia ; on the south, the Pagan tribes of Africa. Now if the light of Christianity shone in Abyssinia, would it not penetrate the surrounding darkness, and shed its cheering beams on those nations that now sit in the region and shadow of death ? If God should say to the Church of Ethiopia, " arise, shine, for thy light is come, and the glory of the Lord

is risen upon thee," would not "the Gentiles come to her light and kings to the brightness of her rising?" The church of Christ in this land, thus purified and exalted, like a beautiful city placed on an eminence, would be seen afar off in Arabia and all the surrounding nations of Africa. Christianity like light and heat is of a diffusive nature. It cannot be confined. It tends constantly to an equilibrium. If a Christian community exists in the midst of a Heathen or Mahometan land, its light must either go out or it will dispel the surrounding darkness.

The distribution of Christian communities all over the Mahometan empire is a circumstance that ought not to be overlooked by the Christian world. God has some wise design in this arrangement. And what is more probable, than the supposition that he has reserved these spots, on which his professed people live, as so many forts, in the heart of the enemy's country, by means of which his power may be assailed and his kingdom finally subverted?

Abyssinia is said to contain three millions of people. So large a population of nominal Christians almost wholly destitute of the means of grace, and so advantageously situated for spreading the gospel among the surrounding nations of Heathens and Mahometans ought not to be any longer neglected.

It is certainly a most favourable spot for extensive Missionary operations. The Bible and other useful books might here be translated, printed and extensively circulated, and schools established for the instruction of the rising generation. If these two points can be gained, the general instruction of the rising generation and the extensive circulation of the Scriptures, the fabric of superstition must eventually fall, and the shades of darkness flee away.

Cairo and Alexandria in Egypt are important places. At either of these places several Missionaries probably might settle with safety. This would be

perhaps the best place in the world for making a correct Arabic translation of the Bible.

The western and southern parts of Africa are not to be overlooked in the missionary chart. They have their importance. Great success has attended the missions at the Cape of Good Hope, and there are at present great openings in that quarter. This mission, and also that at Sierra Leone, bids fair to be of most essential service in evangelizing the vast continent of Africa.

**THIRDLY.** The Burman empire, and the other neighbouring countries on the eastern peninsula, and the great and populous islands in the Indian Ocean, present another extensive field for the propagation of Christianity, and demand very earnest attention. There is but one Missionary on the whole of the eastern peninsula,\* and but a small number in all the Indian islands. Burmah seems to be in a more promising state than it was several years ago.

Whether the internal disorders of the country which have long prevailed there and had arisen to a great height a few years ago, have yet subsided, we have not yet been able to learn. Mr. Judson however seems to be undisturbed in his work at Rangoon. He speaks of the climate as delightful, and of the government as very indulgent to all foreigners.

Mr. Felix Carey, who was sent from Serampore to Rangoon as a Missionary, but has relinquished the mission, is in future to reside at Ava, and to be employed in the service of the Emperor. This arrangement may be the means of greatly promoting the spread of the gospel in that country, by affording greater security to Missionaries than they could otherwise have expected. This is an ample field, and calls

\* Since this was written, Mr. Hough has joined Mr. Judson at Rangoon; and Messrs. Wheelock and Coleman are now on their way to the same station. EDITOR.

for a large supply of labourers ; especially when we view it in connexion with the adjacent countries of Siam, Malacca,\* Cambodia, Cochin China and Tonquin, to which no Protestant Missionary has ever been sent.

The great islands of Sumatra and Borneo are also without a single Missionary, wholly destitute of Christian instruction. In Java and the Moluccas, where the Dutch formerly had settlements, there are many nominal Christians of the Protestant persuasion. The Malay language is almost universally spoken among these islanders, and the Malay Scriptures, many years ago translated by the Dutch, are now reprinting at Serampore, both under the direction of the Calcutta Auxiliary Bible Society. Java and the Moluccas are now restored to the Dutch, and will probably be open to Missionaries. The Americans carry on a considerable trade with Java, and on this account we might conveniently send out a number of Missionaries to that island. A mission established there might branch out into the neighbouring islands as Providence should open the door. It is said there are a hundred thousand Chinese in Java. Might it not be well to send a special mission to them with a view to raise up among them preachers to be sent back to China ?

The three great fields above mentioned, viz. the western and central parts of Asia, the eastern shores of Africa, and the countries lying on the eastern peninsula of India, have peculiar claims on the Christian world ; because while they are among the most populous regions of the globe, possess the fairest climates, and afford (at least some of them) the greatest facilities for the propagation of the Gospel, they have, notwithstanding, been hitherto almost entirely neglected. We do

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\* At Malacca, the chief town of the peninsula of the same name, the London Missionary Society have now an establishment, at which the Rev. Messrs. W. Milne, W. H. Medhurst, C. H. Thomsen, and J. Slater are employed. EDITOR.

not mean to diminish the importance of other fields, which have long been cultivated by the different Societies in Europe; nor would we wish to divert the attention and exertions of Christians into a new channel to the injury of those missions which are already established. Let the great and important fields already occupied, be cultivated with increasing ardour; let more, *many* more labourers be sent into them; but let not the others lie neglected. These things which we are now doing ought we to do, and to do to better purpose; but not to leave the other undone. Our wish is to see *all* nations supplied with Christian teachers.

India has been the seat of a Christian and Protestant Mission for more than a hundred years, and within twenty years past the number of Missionaries and missionary establishments has been considerably increased;—but yet there is room! There is not even now a Missionary to a million of souls. The call for Missionaries is as great, and will be as great for years to come, as it ever has been. It is a circumstance, which calls for gratitude and praise, that in the new charter granted to the East India Company, the British government has made provision for the regular introduction of Missionaries into their territories. But independent of this provision, there are many openings for the introduction of the gospel into those extensive and populous countries comprised under the general appellation of India. All the countries, which lie on the Indus, Cashmir, Cabul, the Punjab or the country of the Sheiks and Scind, are beyond the limits of the Company's dominions. These are very important places, and have never yet been visited by any Protestant Missionary. Again in the South; Ceylon is a king's province, not under the Company's government, and is perfectly open to missionary exertions.\*

\* In a Sermon preached at Columbo, August 1, 1813, before the Auxiliary Bible Society in that place, by the Rev. G. Bisset, one of

Ceylon is in itself an extensive missionary field, where a hundred Missionaries may find enough to do; especially since the interior of the island has been laid open by the subjection of the kingdom of Candi to the British Government. The island is small, but very populous. One language prevails over nearly the whole island. When a Missionary has learnt the Cingalese language he may preach the gospel to two or three millions of people within the compass of a few hundred miles!

This island, though it lies so near the equator, has a most delightful and healthy climate. Being constantly fanned by the sea breezes, and cooled and fertilized by showers, it exhibits the appearance of perpetual spring. It is the most healthy and most delightful spot in India.

In the province of Jaffna in the north of the island the Tamul language prevails. This language forms an important connexion between the island and the neighbouring continent, which are separated only by a narrow channel. The intercourse is easy, and the hab-

the Chaplains of the Colony, and brother-in-law to Sir Robert Brownrigg, the governor of Ceylon, the reverend author speaks in the following words: "But this vast prospect of future blessings (alluding to the spread of the gospel in India) has insensibly led me away from my proper subject, and almost shut from my remembrance, the fearful predictions of those, who prognosticate ruin and destruction from the most cautious attempts to propagate our religion by persuasion and instruction. Here (i. e. in Ceylon) we have none of those obstacles, real or imaginary, to alarm our fears and thwart our progress. It is no less our political interest than our moral and religious duty to disseminate and foster the principles of the Gospel." In a note in the same discourse, the author says, "I am well aware of the tender ground that I have here ventured to touch upon, and had written a long explanatory note. But as I could not enlarge upon such a subject without some warmth, I have considered it most prudent to avoid entering into the discussion. It is also perhaps the less necessary to combat the sophistry of fancied dangers at a time when—the tone of opinion seems to be so far altered that ere long an humble Missionary may hope for permission to land upon the forbidden shore, from whence he has hitherto been rejected, as if he came to propagate the plague or the yellow fever, instead of the Gospel."



its and language of the people, on both sides of the water, are the same. Hence a *Mission in the province of Jaffna is a Mission for the South of India*. The province contains probably a hundred & fifty thousand souls.\*

Besides Ceylon, there are several other doors to the Heathen in the south of India, viz. the French and Danish settlements at Pondicherry and Tranquebar on the Coromandel coast, and Mahe on the Malabar coast.

Tranquebar has long been the seat of the venerable Danish Mission. The place has lately been restored to the Danes. More Missionaries are wanted to strengthen this declining establishment, and we may confidently say that the Danish Government (for it has *ever* shown itself friendly to the spread of the gospel) will receive and protect Missionaries in her settlements.

Perhaps it will be said that the gospel has already been preached in Ceylon, and numerous converts have been made there to the Christian faith;—that it has also been preached during the last hundred years by the Danish Missionaries on the Coromandel coast, and that it has existed from time immemorial on the opposite coast among the Syrian Christians. These very facts, instead of being a reason for neglecting the places above mentioned, do really present a powerful argument for sending Missionaries into those countries.—Christianity has indeed been introduced into Ceylon and the south of India, and numerous converts have there been made to its doctrines. Their number however bears no proportion to that of the Heathen among whom they dwell, not even the proportion of half a million to fifteen or twenty millions. And as in all countries where the gospel is preached, great numbers of unconverted persons enrol themselves among the followers of Christ, so it is here. The Hon. and Rev. Mr. Twisleton, senior chaplain at Columbo, describes the Cingalese

\* It is in this province that the American Board of Commissioners for Foreign Missions, have four, probably now, five Missionaries.

Editor.

Christians as in general, Christians only by baptism. They hardly know why they are called Christians. They are willing to be instructed in the doctrines of the gospel, but for the want of instruction and care, they are daily falling away into idolatry. In the Syrian Church, though apostacy is unknown, yet there seems to be but little if any appearance of real religion. How can there be much religion in a Church where the ministers are deplorably ignorant, and seldom, or never preach, and where the people are destitute of the Bible?

The Protestant Christians on the Coromandel coast are perhaps somewhat more enlightened, and a greater proportion of them may be truly pious; but at best they cannot be in a better state than the bulk of the people in Christian countries.

The fact then with respect to Ceylon and the South of India is this;—Christianity has been preached in these regions many years;—the Bible or parts of it have been translated into the three principal languages that prevail here, viz. the Cingalese, Tamul, and Malayalim; and there are now not far from half a million that bear the Christian name, in the midst of a population of fifteen or twenty millions of Heathens; but the majority of those who bear the Christian name in this, as in all other countries, are not supposed, by persons best qualified to judge, to be real Christians.—It is presumed that the bare statement of these facts will be sufficient to shew the expediency and duty of sending a large supply of Christian teachers to these countries. Now the work is begun, and a breach made in the strong hold of Satan in this quarter, the business may be prosecuted to the greater advantage; but if the work should now stop or be negligently conducted, all that has been won from Satan's empire, by the toil of a hundred years, by much treasure and many valuable lives, will be nearly lost, and the work must at some future period be taken up anew, and all the difficulties that have once been overcome must be encountered again.

Such are the openings in the East for the extension of the Redeemer's kingdom. We have only glanced at the principal fields.

Though the eastern continent contains eleven twelfths of the unevangelized population of the globe, yet we have much left us to do in this western world. The whole of South America needs the gospel; and as soon and as fast as its civil commotions subside, and its spiritual thralldom is relaxed, in such a degree as to admit the heralds of the Prince of peace, it will become a very interesting portion of the great missionary field.

The vast wildernesses of North America are peopled with human beings in the most deplorable state of ignorance and wretchedness. Even within the United States and their Territories there are not less than about a quarter of a million of these poor pagans, divided and subdivided into many different tribes and clans, and dispersed over widely extended regions: yet not beyond the reach of heavenly mercy, nor in any respect so circumstanced, as to exempt their Christian neighbours, who now dwell and plant where their fathers once roved and hunted, from the duty of making the most earnest and persevering exertions to bring them within the pale of civilized society, and into the fold of Christ. They have claims indeed upon the American churches which should go home to every bosom; and had but a small portion of the spirit of Elliot, of the Mayhews and of Brainerd dwelt in the American Christians generally, those claims would not have been until now so lightly regarded. At length indeed they begin, it would seem, to be pretty extensively and deeply felt. The work of civilizing and christianizing the American Aborigines appears to have commenced in good earnest, and with most encouraging auspices. It is devoutly to be hoped that the time is not far distant when there will be in the different tribes many such establishments as that in the Chero-

kee Nation ; and when the wilderness and the solitary place shall be glad for them, and the deserts shall rejoice and blossom as the rose.

## PART IV.

*In this work there are many difficulties to admonish, but none to discourage.*

• In advancing the holy kingdom of Immanuel, what should be expected in a world like this, but dangers and perils, and sufferings? When prophets and apostles were summoned to this work, was it promised to them, or did they expect or did they wish, to live caressed by the friendship of this world? Did they expect to find the work easy and indulgent to flesh and blood? No: but with their reward before them in heaven, and ready to sacrifice ease, property and life, they went forth, in the name of the Lord, with the full expectation of encountering all the hardships, perils, and sufferings, which could be presented by a world at enmity with God, enchanted with idolatry, swayed by corrupt propensities, prejudices, and passions, and full of the wiles and malignity of the devil. They knew, for so their divine Master had again and again told them, that, with such expectations they were to go forth.

Thus they went, and what followed? Just what they had been taught to expect—poverty, labours, perils, reproaches, imprisonments, stripes, tortures and death. So uniformly was this the case, that, as long ago the appeal was made, “which of the prophets has not been persecuted and slain?” so it might since have been added, which of the apostles has not been persecuted and slain likewise? Such are the trials and sufferings to which the King of Zion has often been pleased to

call his faithful servants. Thus he puts their love and their faith to the test. But he does not do thus without first giving them the plainest warnings, and assuring them, that if they espouse his cause in the world, they must have tribulations, and be hated by all men for his name's sake. At the same time, he opens to them an unfailing fountain, of peace, comfort and joy ; and he no less fully assures them that they shall not lose ought, but rather gain an hundred fold, by all that they do and suffer in his cause. Amidst their outward tribulations, he enables their hearts to rejoice with joy unspeakable ; he gives them an inward peace which the world cannot take away ; and he assures them that the more they suffer for his sake in this life, the brighter will be their crown of glory in the life to come.

Could the churches imbibe more fully the spirit of Christ, and of his prophets and apostles, could they catch but a glimpse of that eternal recompense of reward which is laid up in heaven for the faithful, it would kindle their love and faith to a flame ; poverty, reproach, and suffering would lose all their terrors, and difficulties would vanish away ; or if they appeared, they would only stimulate to more vigorous and determined measures for overcoming them.

But though this spirit should pervade the churches, to ever so great an extent ; yet in every part of this great work it will be wise carefully to count the cost. All difficulties should be brought to view, and attentively examined : not indeed for the sake of discouragement, or to furnish an excuse for our negligence ; but rather that the best methods of surmounting those difficulties may be devised.

The obstacles and discouragements to the Missionary work, which are proper here to be mentioned, may all be comprised under the three following heads.

1. The mortality and defection of Missionaries.
2. The obstacles to their entering the field.

3. The opposition which they may meet with after they enter upon their work.

The *first* of these has in part been anticipated. As the heathen world embraces all sorts of climates, some fields must of course be unfavourable to the lives of Missionaries. Such are some of the West India Islands, some parts of Africa, and in a less degree some parts of the East Indies. Since a sovereign God has fixed the habitations of millions of the heathen in unhealthy climates, and since he has positively commanded his disciples to preach the gospel in *all* the world, to *every* creature, it must be the duty of somebody to penetrate these sultry regions, and there proclaim a Saviour's love: that Christ may not fail to have a seed to serve him "out of every kindred, and tongue, and people, and nation;" and that none may be left to perish in ignorance, merely because they inhabit a less salubrious clime than other nations.

It should however be remembered that these regions are not so unhealthy as to deter the devotees of Mammon, from penetrating them for the sake of earthly treasures. How long shall the children of this world be "wiser in their generation, than the children of light?"

But after all, those regions, which can properly be called unhealthy, form but a small part of the vast heathen world.

With but these few exceptions, all other regions to which Missionaries must go, are healthy, and there they would be as likely as other men, both to enjoy good health, and to live to old age.

Such is the variety of climates where the heathen live, and where the gospel is yet to be published, that no man can excuse himself from the missionary work, on the plea that his health is not suited to the climate. There are places enough, where he may preach to the heathen, in a climate as congenial to his health as that of his own native spot. If any one should make this

idea, it must be because he does not like the work, and has no better excuse for declining or forsaking it. Nor can any church excuse her neglect on any better ground. If in one place she sees terrors too great for her love and her faith to encounter, she may send her Missionaries to some less formidable region. None with any good reason, can stand aloof, or retire from the work.

It is believed however, that Christians, in contemplating the mortality of Missionaries, are prone to overrate it. It remains yet to be ascertained by the experiment, whether the mortality of Missionaries in foreign countries, will, on the whole, be found greater, than that of ministers now labouring in Christian lands. It is true that of the Missionaries who have been sent to the East and West India Islands, a considerable number have died, shortly after entering the field; but others have continued labouring at the work some fifteen, some twenty, thirty, forty, or fifty years. But it would be erroneous to take this mortality, as a specimen of that which would attend Missionaries generally. It would be erroneous, because these regions are more unhealthy than the Missionary world at large; because the fields where these Missionaries have fallen in the greatest numbers, are more unhealthy than almost any other parts even of the sickly climates; and because missionary experience is every day increasing, and that experience will show succeeding missionaries how to avoid those exposures, which have been so fatal to the lives of their predecessors in the work. So far therefore as we can judge from natural causes, we may safely conclude that the mortality of Missionaries, even in the unhealthy climates, will be less in future than it has been in years past.

Again, the consideration should never escape us, that the unhealthy parts of the world embrace but a small proportion of the unevangelized nations. The great mass of these nations, as before observed, are in the most healthy regions of the earth. To these regions

the greater part of Missionaries must go, and from the hardy and active course of life which they would pursue, it may be questioned, whether they would not, in general, live to as great an age, as ministers at home, if not to a greater; because these are addicted to a more sedentary and inactive life.

Do not these considerations, at least, show that we could not safely conclude, that Missionaries, will on the whole, be attended with a greater mortality, than ministers in christian countries? And if so, how can they answer for themselves, who are so ready to discourage Missionaries, by pointing to the early graves of those who have fallen in the field of labour; since if the mortality were even greater than they suppose, it could be no valid reason why men should not hazard their mortal lives, for the raising of immortal souls, from eternal death to everlasting life; and especially since, while they are holding up in terrour this mortality, they do it without being sure, that Missionaries, taken collectively, have any greater reason to fear an early death, in a foreign country, than in their own.

As to the *defection* of Missionaries, this is a lesson to humble and warn, but not to dishearten us. In the churches, many who never knew Christ, come forward and profess themselves his disciples; some because they have deceived themselves, and some because they think it for their interest to deceive others. This is deeply to be deplored: but no one thinks it a reason why the people of Christ should not profess his name before men.

It is much the same with Missionaries. Some put their hand to the work, not knowing what manner of spirit they are of, and others without duly counting the cost. These may all endure for a season; but in times of trial they will fall away; such will prove a great discouragement, both to the labourers in the field, and to their patrons at home. They lower the missionary character—weaken the confidence reposed in it—de-



vour the charities of the pious,—disappoint their fondest hopes,—and dispirit their fellow-soldiers, by fleeing from the battle, and weakening their ranks in the midst of the foe. How solemnly does this admonish both Missionaries and churches, to be more earnest and constant in their supplications to God, the fountain of all grace, who alone can give to Missionaries a heart to persevere, and to the churches, faith to sustain all disappointments, and surmount all obstacles.

This is a kind of trial which, from the beginning, has exercised the faith of God's people. Amidst prophets and apostles, some failed and departed from the work; and in modern times, similar events have perhaps more frequently occurred. These things have been permitted, we must suppose, to admonish us to stand prepared for similar distressing events in every age.

But it is consoling and animating to see, with what ease the churches may provide labourers for the whole harvest, notwithstanding the mortality and defection of Missionaries. The preceding calculation makes ample allowance for this diminution of labourers, and fills the world with Missionaries in the short space of about twenty years.

## 2. *The obstacles to Missionaries entering the field.*

Let those who think these difficulties great, attentively consider the following simple facts. Ships, which could convey Missionaries to their fields of labour, are going to every part of the world, and the traders who go in them do actually penetrate all nations; and though they prosecute their search of gold, with a zeal which is often unjust, oppressive and grossly irritating; yet it is but very seldom that they experience violence from the people among whom they go. Would then the Missionary of Christ, whose character is inoffensive and whose message is kindness and love, be resisted with violence as soon as he should approach the heathen shores?

Again, does not the uniform success which has attended former attempts fully declare, that Missionaries, if they *will*, may go into all the world? Behold the Missionaries of the church of Rome. Where is the country which they have not penetrated? Have they not encircled the continent of Africa, from the Straits of Gibraltar to the Red Sea? Are they not spread over Egypt, Palestine, and Syria? Are they not found on the confines of Arabia, and in the heart of Persia? Have they not entered Tartary, Cabul, Cashmire, Tibet, Bootan, and Nipaul? Throughout India, from the mouths of the Indus, to Cape Comorin, and from Cape Comorin to the Ganges, their number is immense. They are also numerous in Siam, Pegu, Ava, Tonquin, Cochin, and the Chinese empire. They have entered many of the islands in the Indian Seas, and laboured extensively among the savage tribes of South America.

Look next to Protestant Missionaries. Behold the Moravians entering among the savage hordes of Greenland, Labrador, and the frontiers of the United States. See the Danish Missionaries living in security, under the heathen Rajars of Tanjore, and under the Mahometan governments of Hyder Aly and Tippu Sooltaun. In addition to these, numerous Missionaries from different Protestant societies have entered various parts of India.

In Burmah, that "land of crime, and torture, and blood and death," where the natives are "crucified and cut to pieces," at the pleasure of an arbitrary viceroy, the protestant Missionaries from England and America, have lived unmolested for several years past. Mr. F. Carey, the first Protestant Missionary to that country has been called to the imperial court, has received from the Emperor peculiar marks of favour, and is now his ambassador to the supreme Government of India.

For nearly twenty years past, the English Missionaries in Otaheite, have been preaching to those Pagan islanders, under the protection of a pagan chief, who now solicits baptism from their hands.

In one word, in all parts of the world, and under all sorts of governments, Missionaries, both Catholic and Protestant, wherever they have attempted to enter the missionary fields, have generally succeeded.

With these plain facts before him, who can pretend to say that Missionaries may not go into all the world, if they choose? To say this after all the success which God has given to the various attempts that have been made—how unbelieving, how ungrateful! Instead therefore of magnifying difficulties and making excuses, Christians every where, ought to be exhorting and animating each other to the work, and the common voice of one to another should be, "Lift up your eyes and look upon the fields, for they are already white to harvest. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest. The harvest truly is plenteous, but the labourers are few."

It is not pretended that there are no difficulties in the way of this work; but it is maintained that they are no greater than Roman Catholic zeal, and commercial enterprise, have again and again surmounted; nor are they greater than Protestant exertions, wherever they have been made, have overcome. The impediments are much greater in some regions than in others; and great wisdom should be exercised that those fields may first be selected where the work may be advanced to the greatest extent with the fewest obstructions. Most regions Missionaries may enter with the greatest safety, and with most of the comforts and conveniences of life. To other fields, like the Catholic Missionaries, they must go forth in that humble and indigent style, which presents to the barbarian nothing to excite his jealousy or to tempt his avarice.

Whatever view we take of this part of the subject, it must appear to every candid person, that there is as much certainty as there can be, independent of the experiment, that wherever Missionaries go, they will be able in some way or other to enter the field, and that generally they may do it with safety and comfort. Indeed the prospect is so encouraging that there hardly seems to be room for that faith in this respect, which Christ usually requires of his people when he calls them forth to any extraordinary work.

But allowing that Missionaries might enter the field, still some can see nothing but difficulties and discouragements in their subsequent pursuit of their work. This is the 3d Class of difficulties to be considered.

The same facts and considerations, which show that Missionaries can enter the field, go far in proving that they may continue in it and pursue their work. For the whole of the last century Protestant Missionaries have begun and continued their labours, in different parts of the Pagan world.

It is a fact that no heathen or Mahometan government, has ever sent from the field a single *Protestant* Missionary, nor can they with propriety be said to have opposed them, but on the contrary they have often greatly encouraged and patronized them! Happy would it be could the same be said of *Christian* governments. But alas! more than one Christian government have opposed and embarrassed Missionaries, yet in but one instance have they been permitted to go so far in opposing the kingdom of God, as to send home a Missionary.\* The

\* The British government in the East Indies, the Dutch government at the Cape of Good Hope, and the English government in the West Indies, it is distressing to say, have opposed Missions. Dr. Johns, a Baptist Missionary, who went to Bengal in 1812, was sent to England by Lord Minto. But may we not now hope that such proceedings are at an end; and that the time is not far distant, when kings and rulers in their treaties of peace and amity, will devoutly covenant together to aid by their zealous exertions the advancement of Christ's kingdom, as they now humanely pledge themselves for the abolition of the slave trade?

fact is worthy to be repeated and ought always to be remembered, that of all the Protestant Missionaries who have ever been sent out, but *one* single Missionary has ever been sent home ; and that one, not by a *Pagan* or *Mahometan*, but by a *Christian* government ; and that same Christian government has since publicly declared itself in favour of the propagation of Christianity among its heathen subjects, and stands pledged to grant facilities to persons desirous of prosecuting this work within its territories. Do not these facts hold out the greatest encouragement to the friends of Zion boldly and thankfully to come forward to the missionary work ?

Similar encouragement arises from the fact, that Roman Catholic Missionaries, for centuries past have been zealously labouring among almost all the nations of the earth. They have built churches, invaded the casts and rites of the heathen, encountered the faith and malice of the Mahometans, and baptised, in the name of *the Father, the Son, and the Holy Ghost*, thousands who once were Pagans and Mussulmen. Under all sorts of governments they have been allowed quietly to remain, until in one or two instances, they were so indiscreet as to interfere with the political affairs of the nation.\* This was no sooner done, than they either fell a bloody sacrifice to their imprudence and ambition, or were banished from the country ; thus leaving for succeeding Missionaries, a solemn admonition to take good heed to the heavenly maxims and example of their Divine Master ; and like Paul, to resolve to know nothing among the heathen, but Jesus Christ and him crucified.

If Missionaries will thus imitate Paul, and obey the directions of their Lord, what do not the preceding facts warrant them to hope for ; what have they to fear, unless their preaching should be attended with such divine power, and such great numbers should be con-

\* In China and the Japan Islands.

verted to the faith of Christ, as to alarm the Mussulman with the apprehension, that his prophet and his Koran will fall to the ground; and the Heathen that their Dianas and their Shasters will come to nought? Whenever God in his infinite pity and love to the perishing nations, is pleased to bring this to pass, then, it may be, that, Missionaries will receive much the same treatment as the Apostles did in like cases. In thus bringing about the conversion of the world, should God see fit even to suffer martyrdom to be revived; still who that is a Christian does not desire and pray that the glorious period may be hastened? Who could be so profane and so absurd as to argue against great missionary exertions, on the ground that if they were thus zealously prosecuted, many would be converted, and consequently Missionaries, would be opposed, persecuted and slain? But thanks be unto God, at present, a wide door is open. On every side are fields already white to harvest, and there is nothing which can reasonably deter for a moment, the Missionaries of the cross from entering the field and gathering, out of all nations, a people for the Lord.

It cannot be proper to enrol on the list of difficulties, those trials which arise from the blindness and ignorance of the Heathen, their degradation, their vices, their crimes, their inveterate prejudices, their foolish ceremonies, and their obstinate attachment to their endless superstitions; or those trials which the Missionary must, in most cases, feel in his exile from Christian society, if not from civilized life. These are great trials, and will often fill the Missionary with pain and anguish; but they are all matters of course, and inseparable from the missionary work, and are therefore improper to be numbered with the obstacles to this work, though they are to be well weighed by the Missionary in counting the cost. If they are not, by coming upon him unprepared, they may so overwhelm his heart as to drive him in despair from the work. But blessed

be the King of kings, who has all power in heaven and on earth, for that consoling promise to his disciples, "Lo I am with you always, even to the end of the world." "My grace is sufficient for thee." Yes, it will be sufficient to support and comfort the Missionary, whatever may be his trials; and sufficient to convert the nations to the faith of the gospel, notwithstanding the combined opposition of earth and hell. Yes, Missionaries may go, if they will, and evangelize all nations; and the churches, if they please, may send them; and to either, what motive, what persuasion is wanting?

To give but a part of them, we must cast up the aggregate worth of all the souls in unevangelized nations, who are perishing for lack of knowledge; we must calculate the amount of all those endless torments from which the gospel is able to save them, and all the interminable joys of heaven which it offers them; and we must also estimate the full amount of all the praise and glory, which through eternity would redound to God, and all the happiness which would forever accrue to saints and angels, from the conversion of the world. All, all these are but so many parts uniting to form that boundless object which is laid upon the hearts of Christians, when commanded by their Redeemer to preach his gospel to every creature. Such is that infinite weight of motives, which is to awaken the consciences and inflame the zeal of Christians in this greatest, this noblest work.

But thus to glance at the subject in the gross, is not enough. It demands the most deliberate and habitual contemplation; and there are other motives more distinct and particular in their nature, which it would be useful to consider.

1. Such missionary exertions would tend greatly to promote religion among the churches at home.

This missionary work employs every church in building its part of the house in the Lord. Hence each becomes employed in advancing that which is dearest

to the hearts of all. Would not this tend at once to kindle that flame of mutual love, which would soon spread a new and glorious lustre over the whole of Christendom? Besides, the work calls upon every individual in every church to build up his share of the walls of that heavenly Jerusalem which each prefers above his chief joy. Here again how powerfully does this unity of object tend to promote a unity of heart, and not only so, but a unity of views also.

*Every individual by putting his hand to the work, commences a new sort of life.* Now in all that he plans, as in all that he executes, he thinks of Christ, of his kingdom, and the salvation of sinners; and he inquires, how can I best increase my industry, improve my economy of living, and divide my income, so as most conveniently to secure my share in what? In the glorious work of diffusing light, peace, joy, and salvation throughout the whole of this benighted, distracted, wretched, perishing world. Thus his heart swells with the greatest object that was ever presented to finite comprehension. With a mind thus elevated, with a heart beating strong for the renovation of the world and the eternal welfare of all men, he labours in his field, he goes to his shop, he enters his counting room; all, all that he puts his hand to, is hallowed;—for he has covenanted to build the house of the Lord, and his vows must be paid. He must therefore sacredly regard all his occupations, that he may not be incommoded by his annual contribution, and that he may by no means be wanting in his part. Thus directly does the work tend to lead each individual, in all his transactions, habitually to contemplate the cause of Christ as his own, and himself as a daily labourer in that cause. Whoever heartily espouses the missionary interest must do this; and when every Christian does this, will there not be a revival of religion in the churches?

Again, behold each individual, each church, daily in



their closets, and weekly in the sanctuary, devoutly supplicating wisdom from on high to guide them in the choice and education of some pious youth, whom they may consecrate to the Lord, set apart for the work of the ministry, and send as their messenger to the Heathen. Behold him fed and clothed, and taught by their charities; nurtured by their daily supplications; and sent forth, the object of their affections and the subject of their benedictions and prayers. Their hearts go with him to the field of his labours; they are deeply interested in every thing that concerns him; they cease not to implore grace for the comfort of his heart and the success of his labours; they wait anxious to receive tidings from him and the flock which Providence has placed under his care; and thus a portion of the heathen world becomes attached to every christian congregation. Is not the work suited to produce all this in the hearts of all who are engaged in it? And when any church is thus engaged, is not religion revived in that church?

But if each church presents such a picture of life, activity, zeal, and prayerfulness in the cause of God, what must be the appearance of all the churches of Christ, when thus engaged in the universal diffusion of his glorious gospel? Now the glory of the Lord has risen upon the churches. Zion has shaken herself from the dust—put on her beautiful garments, and shines forth fair as the moon, clear as the sun, and terrible as an army with banners!—*Terrible*, not only to the idols of the heathen, but also to such as are at ease in Zion. What else would be so likely to awaken the thoughtless, confound the infidel, and stop the mouths of gainsayers? Until Christians do take up the work with a zeal and activity answerable to their belief and hopes in the gospel, the unbeliever may continue to say,—and how cutting is the reproach—yes, sinners may still ask “If Christians really believe that Christ has tasted death for every man, that there is salvation

in no other, and that a great part of the world are actually perishing in ignorance of this only Saviour of sinners ;—if they really believe all this why do they not concern themselves to have this gospel made known to every creature ? Why has this been neglected so long ?”

And, alas ! the Heathen join in the same bitter reproach. The Missionary tells them that he has come to proclaim to them a SAVIOUR, the Son of God, who has shed his blood to atone for the sins of the world ; and who has commanded his servants to publish the glad tidings every where for the salvation of all men.—When, says the pagan, did this Saviour die ? Eighteen hundred years ago, replies the Missionary.—When did he command his servants to publish every where these good tidings ? Just before he ascended from earth to heaven, which was shortly after his death and resurrection. Surprising ! says the pagan. If you Christians have known all these things, and really believe that we ignorant Heathen must perish, unless we believe in your Jesus Christ ; how could you leave so great a part of the world, for so many generations, to go down to perdition, without coming sooner to tell us of this only way in which we can be saved ? What can the Missionary say ? This is not idle fancy ; it is matter of distressing fact.

O Christians, is it not time to arise and pluck this dreadful weapon from the hand of idolatry abroad, and infidelity at home ?\*

Until Christians undertake in good earnest to evangelize the world, their creeds and their conduct will be contradictory, sinners will be quick to see it, and when they see it they will be hardened in unbelief.

\* How can any man be so unreasonable, and so ignorant both of human nature and matter of fact, as to suppose that the infidel would see an inconsistency in great exertions to convert the Heathen, because there are so many impenitent sinners at home ; and on this account raise an objection to foreign missions.

But on the other hand, let all Christians zealously engage in this work, and how different would be the consequences! The unbeliever would behold, and wonder, and confess that the religion, which can influence men to do and suffer so much, without any temporal reward, to procure the happiness of others, is not a fiction, but a solemn truth, and that he must possess it himself or be lost forever. It is only when Christians *act* in conformity to their profession, that they cause their light to shine before others, and that others seeing their good works are led to repent and glorify God.

Besides, the greater the zeal of the churches is for the salvation of souls abroad, the greater will be their zeal for the conversion of sinners at home. The more Missionaries they send to other countries, the more will they find in the destitute parts of their own land. The more Christians desire and seek the prosperity of religion in one place, the more they will desire it in another. Such is the nature of that divine love which Christ sheds abroad in the hearts of his people. It is a universal love. This is not naked theory. It is sentiment founded on matter of plain fact and divine promise.

Look at missionary exertions in England. Do not their public reports tell us, that their domestic missions have gone on increasing in proportion to the growth of their foreign missions? And if we look to our own country, will any one who is at all acquainted with its religious affairs, pretend to say that the same has not been the case here? That *promise* is worthy of being often and emphatically repeated,—“There is that scattereth and yet increaseth. The liberal soul shall be made fat, and he that watereth shall be watered also himself.”\*

\* How can any one speak of foreign missions as though they would diminish the means of grace at home? What can it be but an inconsiderate denial both of matter of fact, and of divine promise?

Yes, ye toiling Missionaries, who have gone far off to the heathen, you may comfort your hearts with the assurance that you are still labouring for the revival of religion in the land of your fathers ; and ye, who contribute your silver and your gold may do it with the transporting expectation of seeing your pious liberalities springing up in fruits of righteousness among your families, your neighbours, and your destitute countrymen at home. Your missionary exertions will conduce in a thousand ways to these happy effects. O that the consideration might animate every soul with a holy zeal in the missionary cause!

2. Such missionary exertion would greatly encourage and strengthen the Missionaries now in the field, and give much greater effect to their labours.

As the work is now carried on, there is but one Missionary to nearly two millions of souls. In some instances a single Missionary is quite alone, and two, five, ten, or fifteen hundred miles from any fellow labourer. In some cases, again, a number of Missionaries are together and have but few thousand souls around them ; but more commonly you see one or two at a station, in the midst of ten, fifty, or a hundred million souls, with no other labourer to help forward the conversion of the surrounding multitudes.

Thus situated, what can the Missionary do? He is a *man*, and has but the strength of a man ; but the burden of a hundred labourers is laid on one, and he feels its weight. He cries out for help, but it does not come. He casts his eyes over the amazing multitudes thronging around him ; and the more he contemplates, the more vast the work before him appears, and the more severely his burden presses upon him. He cries again for help. The churches hear his call, but are slow to regard it. Perhaps he is encouraged with the hope that by and by some one will be sent to his aid ; and it may be that he has no better prospects, than that he shall labour in solitude, perhaps be the means of gath-

ering around him for instruction a little flock ; and then he must die ;—and there being no one to step into his place, the little flock is scattered, and the labour and expense of his mission are almost or entirely lost.

What, let it be again asked, what can Missionaries do, if thus forsaken and left to serve alone ? What can the churches expect from them ? Would they not be driven in despair from the field, as we have reason to fear has sometimes been the case, or labour in despondency, and thus accomplish but little or nothing, except the waste of missionary funds ?

The mode of conducting missions at present, in most cases, is in fact like sending one soldier to storm a fort, five to conquer a province—a hundred to subjugate an empire ! Should these soldiers flee from the fight, what wonder ? Or should they by a miracle of valour prostrate many of the foe, and effect a standing upon his territory ; how long could they maintain their ground, and what would be gained in the end, unless a suitable reinforcement were seasonably sent to their aid, to secure what had been gained ?

The Missionary sees many ways of advancing the work ; he forms judicious plans, and yet having but half the means of executing them, they lie neglected ; or if he attempts to execute them, he either soon fails or drags them on at the greatest disadvantage ; and he is continually under the distressing apprehension that he shall finally fail through want of help, and that thus he shall be found to have laboured in vain, and spent his strength for nought.

The Missionary, though entirely alone, and under circumstances the most discouraging, ought indeed to stand firm, and do the work of an evangelist, putting his trust in God for all that he needs, and for all that the cause requires. Such is undoubtedly his duty. But in devising the wisest methods of conducting missions, the manner in which the minds even of good men will *probably* be affected by circumstances must come

into the account. And it must be obvious from a moment's reflection, that such circumstances as have been described, (and such circumstances have existed and do still exist,) must tend greatly to weaken the hands and discourage the hearts of Missionaries. Those who are alone, will feel it the most severely; but every where, according as the magnitude of the labour is disproportionate to the strength of the labourers, it will tend to discourage their hearts, and thus prevent that degree of good which they would do if suitably assisted. To increase the number of Missionaries, therefore, is not merely to add the labour of so many hands to the work, but to give a two fold greater efficacy to the exertions of all who are engaged in it, by enabling them to labour at a vastly greater advantage.

3. The state of those Christians who, as has been observed, are to be found either in the midst, or in the vicinity, of Pagans and Mahometans, presents urgent reasons for sending Missionaries.

These Christians are numerous; they are degraded, and as really perishing for lack of knowledge as the heathen themselves. They are so closely connected, by country, language, and manners, with Pagans and Mahometans, that a revival of religion among them would not only be for their own salvation, but would be "as life from the dead," to the surrounding nations. Such a revival would be to Africa and Asia much like the Reformation to Europe. The honour of the Redeemer and the perishing condition of these untaught Christians, loudly call upon the churches to send Missionaries to seek the welfare of these, their long neglected brethren. How can they thus see their brethren have need, and shut up their bowels of compassion from them? Missionaries ought to be sent immediately, because no more of these Christians ought to be left to perish in ignorance; and because the facilities offered through them for widely diffusing the knowledge of

Christ, are too great, and the duty is too obvious, too imperious, to be neglected a single year longer.

4. The great provision made for supplying almost all nations with the Bible, is another reason why the churches should make equal provision for furnishing them with the preaching of the gospel.

Societies formed for the distribution of the scriptures are almost innumerable. Great provision is also made, and extensive plans are going forward for giving the Bible both to heathen and Mahometan nations. In these benevolent plans all seem to unite with zeal and liberality. With such complete success every where have charities been solicited in aid of this object, so firmly is it already established and so far has it advanced, that we may now feel assured that it will receive all necessary aid as long as it is managed with discretion.

But while so much zeal and energy are employed in giving the Bible to unevangelized nations, the exertions made for sending them ministers to explain it are extremely inadequate. Already thousands of copies of the Bible are printed, and lying useless; or are now printing in extensive languages, where there are but two or three, and in some instances where there is not a single preacher to explain them, to call attention to them, or even to distribute them; but where Missionaries might go if they were sent.

Is the distribution of the Bible in this new era, to supersede the sending of preachers? Is there not some great and alarming error, which makes the churches so zealous in providing for the heathen to *read* the gospel, and so remiss in providing for them to *hear* the gospel? Is not the latter, rather than the former, the great means which Christ has ordained for evangelizing the world? Why then should the order, which he has prescribed be reversed? especially when it is considered that in heathen nations *all* have ears to *hear* the gospel, while comparatively, but *few* of them, through

their great ignorance, could *read* the Bible, if given to them in their own language. Besides, as to those who might be able to read, their degraded minds are so deplorably darkened and so completely absorbed in every thing that is hostile to the purity of the gospel, that while perusing the mysteries of Godliness, were any one of them interrogated, as Philip asked the eunuch, "*Understandest thou what thou readest?*" would he not answer, as the eunuch did, "*How can I, except some man should guide me?*"\*

The fault is not that Christians have too *much* zeal for giving the Bible to every creature. This can never be. The fault is rather that they have too *little* zeal for sending Missionaries with the Bible to preach it. Unless the churches will come forward and give to the preaching, the simple *preaching* of the gospel, that preeminence which Christ has given it, will they not find by and by, that they have laboured much, and expended much; and that it has issued in little else than the disappointment of their hopes, and the waste of their liberalities? And would not this soon extinguish a noble and almost essential part of that zeal which must eventually carry the gospel to every creature, and thus reduce the Christian world to her former apathy from which she is now so fast emerging?

Now the churches have it completely in their power to prevent these deplorable consequences, by hastening to the field a reasonable number of Missionaries. Let this be done, and every correct translation of the scriptures, which otherwise must be of but little use, would become of unspeakable value; and the numerous institutions and societies, and the great zeal and patronage enlisted for the distribution of the scriptures would become a vast engine in the promotion of Christian knowledge. Then Bible Societies, and Missionary Societies, thus duly balanced, would go on, hand in hand, mutually serving, encouraging, and strengthening each

\* Acts viii. 31.



other; and it would not be long ere the benign influence of the gospel would be felt in the most distant regions of the earth.

5. The ease with which the churches might send out the requisite number of Missionaries is another reason why they should do it.

The more easy and palpable any duty is, the greater is the guilt of neglecting it. But to many, it is to be feared, missions are one of those things which they do not like to consider, lest they should find their duty to be such as they are not willing to perform.

When Christ commands his disciples to evangelize all nations, he does not require them to perform the work of conversion on their hearts. This is his own prerogative. He only requires them to use the appointed means to this end; that is, *to preach the gospel to every creature*. Now if Christians will come forward and do their part of the work, will Christ fail to do his? If they will fulfil his *command*, and go and teach all nations, will not he fulfil his *promise*, and cause all nations whom he has made, to come and worship before him?"

It is true that thus to preach the gospel in all the world is a great and arduous work. Taken up by a few, as before observed, the burden would be intolerable; but if each one will bear his part, the burden will be light. If all will put forth but moderate exertions, all that is required of Christians, as their part, will soon be done. With what ease, as has been shown, the whole number of Missionaries might be furnished! With what ease they might all be supported! How soon too the feelings of the Christian public might every where be called to the subject, and enlisted in the work.

O! that Christians of all denominations would duly consider the infinite magnitude of this work, and the perfect ease with which they might accomplish it! Indeed, the whole matter appears so plain, that if any

pious person would give it the slightest consideration, it does seem that he must see a cloud of overwhelming arguments to convince him of his duty, and of motives not less overpowering, to persuade him to do it.

Should we undertake, by a course of reasoning, to prove to any pious Christian, that he and every other man ought immediately to espouse the cause of missions, and zealously engage in this work of evangelizing the world; instead of waiting to be convinced by arguments, that such was his duty, would he not impatiently exclaim, "Forbear, I pray you. Do not think me an infidel. Hinder me not with your arguments. I am not only convinced, but I am ready to act. Why should you think me so blind as not to understand my dearest Lord, when he so plainly commands his disciples to evangelize all nations? or why should you think me so selfish, as not to be willing to do my share in this most blessed work? Why should you labour to convince me, that the churches are perfectly *able* to comply with their Lord's direction, as though I thought he could command an unreasonable and impracticable thing?—and as though I had no discernment to see that the work, great as it is, if divided among the whole mass of Christians, would leave but a small share for each to do? Why do you strive to show me that the salvation of a world of immortal souls, is an object infinitely surpassing in magnitude our highest comprehension, and, that an obligation equally great binds every Christian to exert himself to the uttermost to accomplish it? Why would you convince me of this—as though I have not yet learned from the Saviour, that a single soul is of more value than the whole world; or as though I had no belief in those endless woes which await every soul that is out of Christ, or in those everlasting joys which are prepared for all who believe in him; or as if I had no heart to *feel* for the Heathen—no desire for their salvation.—Why, as though I

were an alien from Israel, must I be beset with arguments to show me, that when Christians shall all thus come forward to the help of the Lord, then religion will be revived in the churches, and the ways of Zion will rejoice—she will be as a city set on an hill, whose light will shine through the darkest and most distant parts of the world :—then Jerusalem will be a praise in all the earth—Zion will appear glorious, and her King will be exalted high above all nations ; then will the Heathen cast away their abominations, cease the adoration of their senseless gods, throw their idols to the bats and the moles, and join in that heavenly anthem, “ Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing—for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto God kings and priests.\* Then will Christ “ see of the travail of his soul and be satisfied ;” for “ he shall have the Heathen for his inheritance and the uttermost parts of the earth for his possession.” “ The Heathen shall fear the name of the Lord—the Gentiles shall see his righteousness and all kings shall behold his glory ;” “ for every where the name of the Lord shall be great among the Heathen, righteousness and peace will spring forth before all nations, and Zion will be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God.” “ For in that day the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it and be saved.”

Yes, exclaims the Christian, “ I believe that such are the glorious things which are spoken concerning Zion, and the assurance that such a blessed period awaits this guilty world gives me joy unspeakable.

\* Rev. v. 12, 9, 10. Isa. lxii. 2. Isa. lxi. 11. Isa. lxi. 3. Isa. ii. 2.

Nor am I so ignorant as to suppose that this millennial glory will ever overspread the world by any other means, than the power of the Holy Ghost, accompanying the preaching of the gospel to every creature."

Would Christians awake and cause the gospel thus to be preached in all the world, we might be sure from divine promise that the glorious period would at once be ushered in. Will God thus bring to the birth, and not cause to bring forth? No, as soon as the churches awake to this duty, as soon as Zion thus travails she will bring forth her children—"a nation shall be born at once."\*

Blessed era, when satan's kingdom shall be overthrown; when a world, dead in sin, shall be raised to spiritual life, and joys everlasting; when all nations shall glorify the Saviour and exalt the name of Jehovah! O Christians, fly to the work;—do it with your might;—the motives to it are infinite;—now is the accepted time. The Heathen are before you;—their present miseries and their impending ruin call upon you to hasten to them the word of life;—your Redeemer bids you go and pluck them as brands from the burning:—to day if ye will hear his voice, harden not your hearts.—While you delay, the Heathen perish, and you rob your Saviour of the joy and praise of receiving the Heathen for his inheritance. You now stand solemnly charged to carry the glory of Immanuel into all nations for their salvation. Neglect it a little longer, and, alas! it is too late. You and they are summoned to judgment. How can you meet them there? They knew nothing of that tremendous day—but you did; and you knew that if they died unwashed in the blood of Christ, that day must seal their eternal perdition; and yet you did not concern yourselves to acquaint them with that Saviour. Now you behold them, standing on the left hand of the Judge,—with unutterable horrors depicted on their countenances. Now they know that while you and they were upon the

\* Isa. lxvi. 8. 9.

earth, though they knew nothing of this awful day, you had it in strict charge from the Judge himself to make it known to them, that they as well as you might be prepared to meet it in peace. But you neglected the charge; and now nothing remains for them, but the dreadful doom, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." As they go, in anguish and despair, they cast a parting look at you! O! Christians, what will you then think of those little sacrifices, those momentary exertions which you are now exhorted to make to rescue millions from the tremendous doom! Gracious God! can Christians believe these things—and yet sit so still?

O ye blood bought churches of Christ, let the cry among you be, "Whom shall we send, and who will go for us as our messengers to the Heathen?" And O, ye pious youth, in Christ's strength, let the echo among you be, "Here are we, send us." Most happy, most blessed will be the individual, the church, the nation, who shall be earliest, longest, and most faithful in this glorious work. And may the God of all grace mercifully bestow this greatest of all blessings upon America, her churches, and her youth. AMEN.

## THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*This Board was instituted in 1810, and is now composed of the following gentlemen; of whom the names of those residing in the same state, are arranged according to seniority.*

### *In the District of Maine.*

Gen. Henry Sewall.

Rev. Jesse Appleton, D. D. *President of Bowdoin College.*

### *In New Hampshire.*

Hon. John Langdon, Esq. LL. D.

Rev. Seth Payson, D. D.

### *In Massachusetts Proper.*

Rev. Joseph Lyman, D. D.

Rev. Samuel Spring, D. D.

His Honor William Phillips, Esq.

William Bartlet, Esq.

Hon. John Hooker, Esq.

Rev. Jedidiah Morse, D. D.

Rev. Samuel Worcester, D. D.

Jeremiah Evarts, Esq.

### *In Connecticut.*

Gen. Jedidiah Huntington,

Hon. John Treadwell, Esq. LL. D.

Rev. Calvin Chapin, D. D.

Rev. Jeremiah Day, LL. D. *President of Yale College.*

### *In New York.*

Hon. John Jay, Esq. LL. D.

Hon. Egbert Benson, Esq. LL. D.

Hon. Stephen Van Rensselaer, Esq.

Rev. Alexander Proudfit, D. D.

Rev. Eliphalet Nott, D. D. *President of Union College.*

Rev. Henry Davis, D. D. *President of Hamilton College.*

### *In New Jersey.*

Hon. Elias Boudinot, Esq. LL. D.

Rev. Ashbel Green, *President of Princeton College.*

Rev. Samuel Miller, D. D. *Professor in the Theological*

Rev. James Richards, D. D. *[Seminary of the Presbyterian Church.]*

### *In Pennsylvania.*

Robert Ralston, Esq.

*The Officers of the Board are as follows, viz.*

The Hon. John Treadwell, Esq.	<i>President.</i>	
Rev. Samuel Spring, D. D.	<i>Vice President.</i>	
Rev. Dr. Spring,		} <i>Prudential Committee.</i>
Rev. Dr. Morse,		
Rev. Dr. Worcester, and		
Mr. Evarts,		
Rev. Dr. Worcester,	<i>Corresponding Secretary.</i>	
Rev. Dr. Chapin,	<i>Recording Secretary.</i>	
Mr. Evarts,	<i>Treasurer.</i>	
Mr. Ashur Adams,	<i>Auditor.</i>	

*The following "Address" was published in the Missionary Herald at the beginning of the present year; and is republished here for the purpose of diffusing still further the information contained in it, and promoting the benevolent objects of the Board.*

## ADDRESS

### OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*To all Foreign Mission Societies, other Associations auxiliary to the Board, and individual Patrons and Contributors.*

#### *Beloved Friends and Helpers,*

A CONSIDERABLE time has elapsed, since our last direct address to you. The issuing of *Quarterly Circulars* was found to be attended with inconvenience. Our exigencies have required other and more efficient means, and our occupations have been multiplied and pressing.

We feel however more and more desirous of strengthening and drawing closer the ties, which connect the various Auxiliaries with the Board; and of having all, who take part with us in our great design, intimately "knit together by joints and bands," and the most affectionate and active sympathies. The sentiment expressed in our last Annual Report is a sentiment of our hearts, and one with which we devoutly wish every mind to be inspired. "The true friends of missions are one body, having one common object—one common interest. There are many members, but they are all necessary. If the Board is necessary, its various auxiliary associations are also necessary; and so too are the individuals, even to the widow of "two mites," who contribute to its funds, and labour and pray for its success.—The small contribution of the humblest friend to the cause is as really a service to it,—as really, though not in the

same degree, necessary to its advancement, as the munificent donation of its most opulent benefactor, or the arduous labours of its most important functionary.

We therefore regard it as matter of grateful felicitation, that we have now an arrangement for making, through the medium of the *Missionary Herald*, more ready and frequent communications to our friends, associated and unassociated, near and remote; imparting to them, from time to time, such notices and views, and sentiments and impulses, as occasions may require, and promoting, throughout the entire body, an animated communion of interest, of feeling, of spirit, and of action.

In this our first communication through the designated medium, we have a most pleasant duty to fulfil. We are expressly authorized to present, and we do most heartily present, the affectionate thanks of the Board in whose name we act, to those from whom help and friendly offices have been received:—to the Officers and Members of our Auxiliary Societies, and contributing associations of every name;—to the Ministers and influential individuals, in towns and parishes, who have kindly received our Agents, and assisted them in forming societies and in procuring collections;—to the Churches and Congregations by which contributions for the objects of the Board have been made;—to the Teachers of schools who have inspired their young pupils with the spirit of beneficence, and taught them to remember the poor Heathen children; to the numerous Females who, with an alacrity and ardor peculiar to the sex, have come forward with their own free-will offerings, and, by their persuasive example and influence, have excited the attention and liberality of their husbands, and fathers, and brothers:—to all of every class, who, by their benefactions, their prayers, their exertions, or their friendly countenance, have aided the sacred and momentous work in which the Board is engaged. They have encouraged our hearts and strengthened our hands. They have enabled us to advance in our design and to extend our operations;—have supplied means for imparting to thousands of fellow beings a light to guide their feet from the shadow of death to the mansions of glory. Their reward is sure. He, who came down from heaven to seek and to save the lost, will never forget the smallest thing done for the furtherance of that great salvation, for which He died, and for which He reigns.

Hitherto the Lord hath helped us. Since our operations commenced, about seven years ago, the missionary spirit has been continually spreading and rising. Associations of various names, subsidiary to the Board, have been multiplying, until they now amount to more than three hundred; not a few churches and congregations in different and distant States, have made liberal contributions; distinguished benefactors have given of their abundance, and throughout the Union many thousands of individuals have opened their hearts and their hands to our consecrated treasury. The Treasurer received during the last year about thirty thousand dollars.

You will rejoice to learn that the money, almost as fast as receiv-



ed, has been actually applied to the benevolent objects for which it was given. During the twelve months preceding the annual meeting of the Board in September last, about eleven thousand dollars were applied to the support of our Missionaries and schools, and to the translation and printing of the Holy Scriptures, at Bombay and Ceylon; about two thousand six hundred, to our missionary Establishment in the Cherokee Nation; and about five thousand, to the founding and various expenses of our Foreign Mission School in Connecticut. Since the meeting, the Treasury has disbursed for the various purposes of the Bombay Mission, about 7,500 dollars; for the Ceylon Mission, about 4,000; for the Cherokee Mission, about 3,500; for the Foreign Mission School, about 1,600; for outfits and passages of Missionaries, about 3,000;—in all, with various contingences, more than twenty-two thousand dollars.\*

At Bombay we have three *Missionaries*.—Rev. Messrs. Gordon Hall, Samuel Newell, and Horatio Bardwell, of whom Messrs. Hall and Bardwell are married; and under their superintendence five *Schools*.—for children of Europeans one, consisting of from forty to fifty pupils,—for Jewish children one, of about the same number,—for children of Hindoos, or native Pagans, three, on the lists of which are the names of several hundred pupils, who have been more or less constant in their attendance.

These devoted and beloved Missionaries are every day laboriously employed in preaching the Gospel to the poor heathen around them; in promoting and inspecting the schools; and in translating the Holy Scriptures, and printing them in a language spoken by many millions of heathen people.

In Ceylon we have four *Missionaries*, Rev. Messrs. Edward Warren and Daniel Poor, with Mr. Poor's wife, at Tillipally; and Rev. Messrs. James Richards and Benjamin C. Meigs, with their wives, at Batticotta, distant from Tillipally seven or eight miles. It is little more than a year since these Missionaries arrived at their stations; but they have commenced their operations with most commendable zeal and activity, and with very encouraging auspices and animating prospects. At their latest dates they were earnestly engaged in studying the language of the country,—in preaching by interpreters, steadily at several places to very considerable congregations of Pagans,—in establishing and superintending schools,—and in making preparations for printing and dispersing the Scriptures and other books.

About three months ago, the Rev. Messrs. Allen Graves and John Nichols with their wives, and Miss Philomela Thurston, embarked for India; Mr. Graves, intended for one of the stations in Ceylon,—Mr. Nichols, for the station at Bombay,—Miss Thurston, betrothed to the Rev. Mr. Newell.

At Chickamaugah, in the Cherokee nation, we have an establishment which was commenced last March; and at which the Rev. Cy-

\* Large disbursements have been made, particularly for the Cherokee and Choctaw Missions, since the first publication of this Address.

rus Kingsbury is the superintending Missionary, and Messrs. Moody Hall and Loring S. Williams; with their wives, are assistants. To the establishment belongs a plantation, which had for several years been occupied by a white man, of whom the improvements were purchased; and upon which our Missionaries, by their almost incredible exertions, have already erected a commodious dwelling house, a school house, a mill, and some other buildings. They have also pretty amply stocked the plantation with horses, oxen, cows, sheep, swine, and poultry; and it produced the last season very considerable quantities of grain and various vegetables.

They have under their care twenty or thirty Cherokee and half cast children and youth, male and female, whom they lodge, feed and clothe,—instruct in common English school learning and in the principles of Christianity, and exercise in domestic and agricultural arts and labours. They have also a school on the Sabbath for adults, which is well attended; and Mr. Kingsbury preaches, from week to week, to large and increasing numbers of very attentive hearers. The Lord, in the plenitude of his mercy, is manifestly in that place. The minds of a number of the poor Indians have become deeply impressed with the truths of the Gospel; and three or four are thought to have exhibited substantial evidence of true conversion to Christ. The Brethren, in the midst of their incessant labors and hardships, are filled with joy and thankfulness.\*

At Cornwall in Connecticut, we have a Seminary, founded the last year, and styled THE FOREIGN MISSION SCHOOL. It is designed for "the education of heathen youth in such a manner, as that with future professional studies, they may be qualified to become Missionaries, school masters, interpreters, physicians or surgeons, among the heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization." This infant seminary is placed, in regard particularly to salubrity and Christian favour and influence, in a very eligible situation. It has lands and buildings belonging to it,

*\* Such was the state of this interesting establishment, at the beginning of the year; but very considerable changes have since taken place. The name has been changed from Chickamaughah to BRAK-NEED, in honour of the celebrated Missionary. The Rev. Ard Hoyt is now the pastor and superintendent, assisted by the Rev. Daniel S. Butrick, the Rev. William Chamberlain, and Mr. Moody Hall, with the females belonging to the establishment. The number of Cherokee youths and children, in the Mission family and schools, is increased to about fifty; and additions have been made to the church.*

*The devoted and indefatigable Missionary, the Rev. Mr. Kingsbury, has cheerfully consented to take charge of commencing a similar establishment, among the Choctaws, to be assisted by Messrs. Peter Kanouse, Loring S. Williams, Moses Jewell, and John G. Kanouse, with their wives. Other persons are soon to be sent out, and other establishments soon to be commenced.*

well adapted to its purposes ; and has commenced its operations in a manner to inspire its patrons and friends with animated hope and confidence.

In the school there are pupils from the Islands of the Pacific Ocean, from the shores of India, and from the wilderness of America. From the Sandwich Islands there are seven, of whom five are already examples of solid and ardent piety,—are burning with desire to impart the knowledge of Christ, whom they have found in this distant land, to their perishing friends and countrymen, and give a fair promise of eminent usefulness as Missionaries of the cross. Another is a Prince, heir of the throne of two of the Islands, and a youth of uncommon talents and activity\*

Is not the Sun of Righteousness manifestly in these establishments, “a Light to lighten the Gentiles, and to be for salvation to the ends of the earth?”—“The Isles shall wait for his law ;” “Ethiopia

\* Since this statement was first published, OBOOKIAH, the oldest of the Owhyheans at the school, has been removed by death. He was a young man of great promise ; and by his amiable disposition, vigorous faculties, ardent piety, and excellent character, had awakened a very lively interest, extensively, in the christian public. Memoirs of him are soon to be published, in which, though dead, he will live, and speak ; and like Mrs. Harriet Newell, of dear and consecrated memory, will plead, with irresistible eloquence, the sacred and momentous cause to which he was devoted.

Since his death, two Chinese, and two Otaheitean youths have been received into the school ; and Messrs. Everts and Cornelius, now on their return from the Indian country, are bringing with them, for the same purpose, one Choctaw and three Cherokee youths, one of whom is a son of the distinguished Cherokee Chief, the venerable Charles Hicks, an exemplary convert to the gospel, a nursing father to his nation, and a devoted friend to the missionary cause.

Mr. Everts, in a letter to the Corresponding Secretary, says, “As Mr. Kingsbury, Mr. Cornelius, and myself were about to visit the Cherokee Agency by a circuitous route, we concluded to send the Indian lads directly thither, under the care of an elder son of Mr. Hicks. Nothing touched me more, than to see this Christian father, converted from heathenism in a heathen land, about to send his darling son to the heart of a Christian country, with a view to his receiving an enlarged and Christian education.—When the boys were mounted for their journey, and Mr. Hicks had bidden us farewell, he went a short distance with his son into the woods, to take leave of him aside from observation. What passed there I know not. Doubtless the yearnings of a parent’s bowels were experienced ; doubtless the prayers of a father ascended to the Preserver of men. These prayers will be echoed from many a bosom ; and it will be ardently desired that the lad may return in safety, with a cultivated mind, and a sanctified heart, and may be a comfort to his father, and a blessing to his people.”

shall stretch forth her hands unto him;" "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Are these establishments *ours*? Beloved friends, they are *yours*; they are **CHRIST'S**. They have been founded with the precious and sacred offerings, which you have committed to our trust; and in the disposal of which we acted, under an appalling responsibility, as "your servants for Jesus' sake." Yes, they are *yours*; consecrated we trust, with many prayers, as well by you as by us, to **CHRIST AND HIS CAUSE**; and dependent still, under his providence, upon your charities, for continuance and advancement. To you the dear Missionaries, who, for the love they bear to Christ and the souls for whom he died, have left their country, and their kindred, and their fathers' houses, anxiously look for support and encouragement in their arduous work. To you those hundreds of poor pagan children, who have just begun to lip—**JESUS—SAVIOUR!**—stretch forth their imploring hands, for the means of learning more and more of him, and of making him known, with all the blessings of his salvation, to their parents, and brothers and sisters, and others extensively around them. From you thousands and millions of fellow beings, just ready to perish for lack of knowledge, are waiting, in tremendous jeopardy, to receive, in their own language, the words by which they and their houses may be saved. To you *we*, on whom a most weighty charge has been devolved, affectionately present them all; and ask with trembling solicitude what we shall do—what you will do, respecting them. Upon you the Son of God looks down from that throne, to which he ascended from the cross on which he bore their sins with yours, to see how much *you* care for their salvation!

Shall the hopes, which you have raised, be dashed to the ground? or shall they be fulfilled? Shall the lights, which you have caused to be erected in the dark places of the earth, be extinguished? or shall they be augmented and multiplied? Shall the work which you have encouraged to be set forward, stop? or shall it proceed? We know your answer. The pledges which you have given, and on which we have felt ourselves safe in relying, are inviolable.

It must, however, be evident to you from the statements now before you, that if the work proceed, there must be no abatement—there must be an increase of liberality and of activity. There must be unquenchable and well directed zeal; there must be unwearied and systematic exertion.

The *missionary spirit* is strongly counteracted, by the selfish propensities natural to the human heart, and by the worldly influences every where prevalent. It requires, not less doubtless than any other virtuous or holy affection, unsleeping care, and the constant use of suitable means, for its support and growth. If this care be remitted, if these means be neglected, individuals will grow cold and forgetful, and Societies will languish and diminish.

To keep alive, to revive, and to diffuse the *sacred flame* will be regarded, we trust by the officers and members of auxiliary socie-

ties, and by our friends generally, as a primary object. While with reference to this object we wish them assiduously to exercise their own wisdom ; we beg to submit to their attentive consideration a general plan.

The Societies of the first rank, auxiliary to the Board, are styled *Foreign Mission Societies*, and are engaged to raise funds for the various purposes of the Board. Of these there are now about fifty ; some of which embrace entire counties, but the greater part are established in large towns, including the vicinities.

These Societies are the main pillars of the Board, and supports of the cause. The officers and members of them, cannot be too deeply impressed with their high importance ; nor can too much be done for their increase, in numbers, activity, and influence.

In every county there should be at least one Foreign Mission Society ; and if a county be too large, as most of the counties in the Northern States are, to be conveniently embraced in one Society, it should be divided into Districts ; and in each District there should be a Society, comprehending all the towns and parishes within its limits.

Every Society will find that much depends on having a good *Committee* ; a Committee, composed of active and influential members, from the different towns and parishes within its limits ; and who, besides collecting the annual subscriptions, will exert themselves to increase the number of subscribing members, to procure benefactions, and to promote the forming of other Associations, male and female, of persons who cannot conveniently belong to the County or District Society, but are willing to do something for all, or for some, of the objects of the Board.

Associations of this latter description, of which under various names there are now about two hundred and fifty, should be formed in every town and parish. Are there not in every town and parish persons who love the Redeemer, and would gladly do something to make known his saving health among the heathen ? Such persons every where should be excited to action. *They may do something ; they may do much.* Such, who are already awake, and whose hearts are already warm, may not only contribute themselves according to their ability ; but also excite others, and engage them to associate, and make their monthly, weekly, or annual contributions.

An active individual, male or female, in almost any place, even the most unpromising, might engage to collect one dollar a month, or twelve dollars a year, in contributions from persons within convenient distance, of one cent or more a week. A hundred such individuals would collect *twelve hundred dollars*, a thousand, **TWELVE THOUSAND DOLLARS** a year ! Are there not many thousands in our country, who would gladly do so much for the cause for which their Saviour come down from heaven ? Such collections are earnestly recommended for places, towns, parishes, and neighborhoods, where Associations upon a large scale cannot conveniently be formed. As every such collector will be entitled to receive monthly the Mission-

ARY HERALD, the *Instructors of Schools* would in this way have the best opportunities and means for exciting in their young pupils a tender compassion for poor Heathen children, impressing them with a grateful sense of their own privileges, and expanding their hearts with the spirit of beneficence.

It seems particularly suitable that every Church of Christ should, as a church, do something towards imparting the precious blessings of his Gospel to the perishing Heathen. It is already the practice of some Churches to make a collection for this purpose at every Monthly Prayer Meeting. The practice needs only to be mentioned, to commend itself to every Christian's heart. What more suitable, —what more pleasant—after unitedly offering prayers to the God of all grace for the salvation of the Heathen—than unitedly to contribute towards the accomplishment of the holy desires thus solemnly offered! If only two dollars—a small matter indeed—if only *two dollars* be collected in a church at each meeting, the collections of one church will amount in a year to *twenty-four dollars*—of a hundred churches, to *twenty-four hundred*—of a thousand churches, to **TWENTY-FOUR THOUSAND**.

Every person, who in the gracious providence of God is favored with the Gospel, is a debtor—to do something for extending the invaluable blessing to those who are without it. That no opportunity may be wanting for this purpose, it is exceedingly desirable that there should be in every place of worship, at least once a year, a public *Congregational Contribution*. It would afford occasion to every Minister to stir up his own heart, and the hearts of his people; and incalculable good might result to them that water, as well as to them that are watered.

It may often, perhaps generally, be most convenient for the benefactions of individuals, and the collections from small Associations, from churches and congregations, to be paid into the treasury of the Foreign Mission Society of the County or District, within which they are made. When remitted, however, by the Treasurer of such Society to the Treasurer of the Board, the sums, with the names of the individuals, associations, churches, and congregations, should be distinctly mentioned; that credit may be given in the monthly accounts to be published in the *Missionary Herald*.

The Prudential Committee wish it to be distinctly understood, that it is proposed to send a copy of the **MISSIONARY HERALD** to every Foreign Mission Society or other association, the amount of whose annual payments into the Treasury of the Board shall not be less than twelve dollars; and also to every individual, who shall either give, or collect and pay into the Treasury, twelve dollars a year. And it is requested that the names of all such Societies and individuals should be, as soon as convenient, communicated to the Treasurer, Jeremiah Evarts, Esq. Boston; with such directions respecting the conveyance of the Herald to them, as may be deemed necessary.

It is also requested that the proper officer of every Society or An-

sociation, auxiliary to the Board, would communicate to the Treasurer, or to the Corresponding Secretary, the number of its members; also the names and titles of all Life-Subscribers, and Members whose annual subscription is not less than three dollars; specifying the sums subscribed by them respectively and their places of abode; that a list of them may be published with the annual accounts of the Board.

It is most earnestly recommended to all the friends of the cause to do what they can to extend the circulation of the *Missionary Herald*, either by itself, or united with the *Panoplist*;—to take it themselves, and to use all proper means to engage others to take it.

In this long predicted, long prayed for day, when the King of Zion is rallying his friends in all her dwellings to his standard, and is marching in the greatness of his strength to take possession of his kingdom in all lands, who does not wish to be informed of his advances, and of his achievements? Are they less interesting to the Christian, than have been the baleful marches and exploits of desolating conquerors? Who, if not well informed, can feel and act as he ought in this new era?—Can, as he ought, be awake to the wonderful facts in rapid succession transpiring—be impressed with the majestic displays of Divine power and grace—be refreshed with the opening scenes of light and of glory—have his spirit stirred, warmed, and expanded, by the momentous objects which demand his attention and exertion—or be prepared to offer up, with the many thousands of Israel, supplications, intercessions, and thanksgivings, suitable to the course of events, or the existing state of the church and of the world? Is it not for want of information such as the *Missionary Herald* is designed to convey, that, in regard to the missionary cause, and the great Christian movements of the day, many, very many who bear the name of Christians, are even until now folding their hands in listless apathy, or looking around them with vacant strangeness, with jealous caution; or with doubting hesitancy.

The taking of such a publication seems not uncommonly to be regarded as a matter of charity, or of favor; and like other charities or favors, is it not often too lightly neglected, or too reluctantly done? To induce an individual, and especially the head of a family to take it, is indeed a favor, an act of charity; it is a favor, an act of charity to him—to them—to many.

*The spirit of Missions is a spirit of prayer.* It embraces the promises, it fixes its hopes on God. To Him it constantly looks for wisdom and energy, for instruments and means, for help and success. Without prayer it cannot live.

It was the spirit of Missions which consecrated for special united prayer the *first Monday* of every month. In devout observance of this appointment, hundreds of churches and thousands of Christians, in our land, stately join with myriads of their brethren and sisters of other lands, in presenting their humble requests and grateful acknowledgments, through their one High Priest to the God and Father of all. It is becoming also a custom, and one highly worthy

of attention, for Foreign Mission Societies to observe, besides the Monthly, a *Quarterly* Concert of Prayer; at which churches and Christians within the limits of each Society meet, either in rotation from place to place, or otherwise as seems most expedient, for more public exercises of devotion, and more extended communications of missionary and other religious information.

Religious intelligence—accounts of the descending showers of heavenly influence, and of what the Lord is doing by the power of his grace, and by the instrumentality of his friends in different parts of the world, are among the most efficacious means of quickening the spirit of prayer, and giving it enlargement and fervency in supplication and thanksgiving.

These appointed seasons of prayer are most precious to the hearts of Christians, and of unspeakable importance to the cause of Missions and to the interests generally of the Redeemer's kingdom. They cannot be too highly prized, nor can too much be done to unite all churches and all Christians in the observance of them; with good information and deep impressions of the wants and miseries of the world, and of what is doing, what is designed, and what ought to be attempted, for exhibiting every where the remedy which infinite goodness has appointed.

Such, respected and beloved friends and helpers, are the statements, views and suggestions, which we beg to submit to your very earnest attention.

We repeat it, for we wish the impression to be deep and abiding on your minds. *The establishments which have been founded by your charities, and consecrated by your prayers, are still, under God, dependent on you.* At every station your Missionaries, beholding the wide spread ruins and wretchedness around them, are calling, with all the pathos of grief and commiseration, for help. Their schools for Heathen children may be increased and multiplied to any extent for which means are afforded them; the hundreds of millions of Heathen, perishing for lack of knowledge, demand of Christian nations thousands of Missionaries, and millions of Bibles.

Is any one alarmed at the expense? *A single cent from each person in the United States would amount to three times as much as was collected for our treasury, the last year. One cent a week from each individual would amount in a year to more than two hundred times the total sum of our last year's expenditures!* Would this impoverish our country?—Can we then forget that **“HE WHO WAS RICH, FOR OUR SAKES BECAME POOR, THAT WE THROUGH HIS POVERTY MIGHT BE MADE RICH!”** What are a few thousands—what a few millions of dollars—to the salvation of a single soul? What person now living will a hundred years hence regret, if he shall have laid up for his survivors somewhat less, or even denied himself and his family some earthly luxury, comfort, or accommodation, for the sake of affording to a poor fellow being, whom though he has never seen on earth he may meet in heaven, the means of finding the way from eternal perdition to immortality and glory?